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AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Chronicle

Home News.—President Coolidge returned to Wash-
ington after the Harding funeral and found many press-
ing problems waiting for his solution. Europe is in an

Problems of the Administration

industrial, financial and political chaos
owing to the unsettled reparations
questions. The Philippines are in
political ferment, and Cuba shows signs of wishing to
reject our tutelage. In domestic matters a great coal
strike still threatens, the agitation among the farmers is
growing stronger and more widespread, and internal dis-
sension exists within the President's own party, through
which he must govern. On August 14 the new President
held his first cabinet meeting, in the White House. After
the meeting an authoritative statement was given to the
press. The statement was nearly a complete reaffirmation
of all the Harding policies. There will be no cabinet
changes, an announcement which sets at rest for the time
being many rumors of resignations. There will be no call
for an extra session of Congress, as the President sees
no concrete legislative program yet proposed to warrant
such a call or guarantee relief to the sufferings of the
farmers. The President is said to be a strong advocate
of restrictive immigration legislation, on the lines of a

selective process by which only those immigrants will be
admitted who would best serve industry and agriculture
and be the best material for sound American citizenship.
On the subject of the foreign debts, the President promises
to do everything possible to collect every penny owed the
United States. Efforts will be made to fund the debts
and it is hoped that the liberal terms accorded Great
Britain will encourage the other nations to respond to our
call to settle this important and troublesome problem. The
Budget Bureau will be continued and strongly supported,
and in general the Government will take a strong stand for
administrative economy. With regard to the coal situa-
tion the President thinks the country is in a far stronger
position to withstand the effects of a strike than last year,
and it is also hinted that he will use every means in his
power to avert a strike. Mr. Coolidge has already taken
a strong stand toward Cuba in regard to the Tarafa and
lottery laws in a note sent President Zayas by Secretary
Hughes. One of the first acts of his administration was
the exchange of ratifications and the signing of the Four-
Power Treaty limiting armaments, and the Five-Power
Treaty assuring peace in the Pacific for many years to
come, and ending the Japanese-British Alliance. With
regard to European affairs the President has let it be
known through Mr. Hughes that he is willing to help
Europe when it becomes apparent that this country can do
so without involving the United States in complications.

The anthracite coal situation remains menacing and if
there is no agreement between the miners and operators,
all anthracite coal mining will cease after August 31. Nego-

The Coal Situation

tiations looking towards a wage agree-
ment were broken off at Atlantic City
on July 27, after the operators refused
to accede to the miners' demand for a union "check-off."
The system of a "check-off" demanded by the miners is
one by which the company itself takes out of the miner's
pay-envelope his union dues and all assessments and fines
levied against him by the unions. The miners demand
this as an essential part of the recognition of the unions by
the companies. The operators refuse it on the grounds
that it would make them active assistants to the unions in
collecting strike funds to be used in non-union coal fields.
Under orders from President Coolidge, the Federal Coal
Commission, of which John Hays Hammond is chairman,
assumed charge of the situation. On August 13 the Com-
mission issued a call for a conference in New York. The
next day the conference began. The United Mine Work-

ers repeated their demands for an eight-hour day for nine-hour men with compensation, for a wage-increase, and for the check-off, which means complete recognition of the unions in Districts 1, 7 and 9, and for the expulsion of the detectives, who, the miners charge, are working to bring about a strike. The miners, however, announced that they were willing to abandon their demands for the check-off of union funds, if the operators gave up their practise of checking off from their employees' wages a list of twenty-nine items, including air-drills, house rent, insurance-premiums, house-coal, taxes, oil, Liberty bonds, and charity-contributions. The miners rejected the operators' answer to this proposal as showing manifest signs of bad faith. After three days of negotiation, Mr. John L. Lewis, representing the United Mine Workers, and Mr. S. D. Warriner, President of the Lehigh Coal Company, representing the operators, met together in a hotel room, and emerged announcing that they had agreed to resume the conference at Atlantic City. Mr. Warriner is spokesman for the operators in the Wyoming, Lehigh and Schuylkill coal-fields, and Mr. Lewis represents 158,000 miners. The Coal Commission ceases to exist on September 22, and the office of the Fuel Administrator ends about the same time, and therefore these two agencies will not be available to avert a strike after that date, as they hold their mandate from Congress.

Germany.—On August 12 the resignation of Chancellor Cuno and his entire Cabinet was accepted by President Ebert. The position of the former Chancellor became an impossible one in the face of 200 hostile labor votes. His abandonment by the Socialists was regarded as a concession to their more radical following. He was another victim of the economic crisis. His last act was to serve notice on the Allies that on and after August 11 Germany would be unable to continue deliveries in kind. "With the mark at 4,000,000 to the dollar concentration of all Germany's forces is demanded to ensure a minimum means of existence for the population in the famine which threatens." Germany promises to resume payment in kind when her currency and finance are on a firm basis.

Dr. Gustav Stresemann, leader of the German People's Party, was at once commissioned to form a new government. He has always been associated with the industrialists, but apparently is in sufficiently good standing with the less radical labor representatives. His Cabinet is a combination of diverse political factors, controlling about 372 out of 469 votes in the Reichstag. In this new coalition the Socialists have a strength of 173 members. The complete Cabinet is as follows: Chancellor, Dr. Gustav Stresemann; Minister of Foreign Affairs, Herr von Bergen, Centrist; Minister of the Interior, Herr Sollmann, Socialist; Minister for Occupied Areas, Herr Fuchs, Centrist; Minister of Finance, Herr Hilferding, Socialist; Minister of Economics, Hans von

Raumer, People's Party; Minister of Reconstruction and Vice-Chancellor, Herr Schmidt, Socialist; Minister of Labor, Herr Brauns, Centrist; Minister of Justice, Herr Radbruch, Socialist; Minister of Railways, Herr Oeser, Democrat; Minister of Posts and Telegraphs, Herr Giesberts, Centrist; Minister of Defense, Dr. Gessler.

On August 14 the new Cabinet received a vote of confidence in the Reichstag. The vote came after Dr. Stresemann's address in which he informed the members of the chamber that Germany required complete restoration of her rights in the occupied territory as an essential condition to the abandonment of passive resistance. After reiterating that Germany would welcome arbitration of the Ruhr question, the new Chancellor said:

If the free and unrestrained administration of the Ruhr is assured us, if the situation in the Rhineland again is such as is guaranteed by international treaties, if every imprisoned German in the Ruhr and Rhineland is restored to liberty, then, after a breathing spell has been granted us, we shall be able, by exerting the whole economic force of the country, to furnish means for settlement of the reparations questions, provided the burdens imposed upon us permit of the existence of our economic life. The consolidation of our political and economic life is a preliminary condition for a resumption of the reparation deliveries which had to be discontinued owing to economic derangement caused by the invasion of the Ruhr.

There is thought to be a slight modification of the attitude maintained by the former Chancellor, which made evacuation of the Ruhr and Rhineland territories a preliminary condition to resumption of reparations payments.

The high food prices and scarcity of money have led to serious riots in many places. Shops were looted and farms pillaged, while many clashes took place between Communist groups and the police.

General Conditions in Germany

Scores of persons have been wounded and not a few were killed in these disorders. Yet the general strike proclaimed by the Communists has not been very effective. In general the German population is remaining remarkably quiet if we remember that since August 1 the cost of living has increased 500 per cent., and it is said to be impossible to get enough German paper marks, although the amount in circulation by August 17 was about sixty-four trillions. The mark, in its enormous fluctuations, has several times during the past week reached again the 4,000,000 point. Under these circumstances the Socialists have been launching an attack upon the Reichsbank President, von Havenstein, demanding his removal.

Great Britain.—Widespread comment in England and the United States followed on the disclosure of the report made by Sir Auckland Geddes to Lord Curzon relative to conditions at the Ellis Island Immigration Station. The text of the report has just been published in the form of a White Parliamentary Paper, though it was sent on January 29, and is based on investigations made by

Report on Ellis Island

Ambassador Geddes on December 28, 1922. It comments, in detail, on the three groups of buildings that comprise Ellis Island, the Immigration Station, the General Hospital and the Isolation Hospital. Concerning the first, Ambassador Geddes finds fault with the buildings, their arrangement and state of disrepair. Of the condition of the buildings, though he realizes that "cleanliness in the circumstances must be difficult to achieve," he complains that "as the result of chronic dirt, the buildings are pervaded by a flat stale smell." This is quite distinct from the pungent odor of unwashed humanity." He roundly condemns the accommodations in the sleeping quarters, but commends the food and the dining room service. The real difficulty, however, arises from the herding together of all classes of persons who arrive at the island. While praising the efficiency with which the "miserable mob of nervous human beings" is handled, he objects to the method of putting them through the medical examination. He also lays blame on the American Consuls who, he says, grant passports to prospective immigrants, yet recommend to the authorities in this country the exclusion of these same immigrants. The document ends with twelve suggestions that cover the main objections he found to the system and conditions on the Island. Although no official statement has been made by government officials in the United States, informal opinion at the Washington Department of Labor considered the report comprehensive and generally fair. It was pointed out, however, that the United States Government is not held, under existing international practise, to maintain the Immigration Station. All other nations require the steamship companies to take full charge and responsibility for immigrants until they are definitely admitted into the country. Henry H. Curran, the present Commissioner of Immigration, Port of New York, termed the report of the British Ambassador "misleading" and "out of date, because it comes eight months after his visit to the station." After replying in detail to the criticisms, he concludes that the complaints of the British Government are based on the reports of English immigrants who are either in a state of panic because of British propaganda or who demand special privileges which cannot be granted.

Ireland.—The apprehension of Mr. De Valera by the Free State Government, when he attempted to address a political meeting at Ennis, County Clare, on August 15,

Capture of De Valera

was attended by dramatic circumstances. Deeming that the time was ripe for a public appearance, the Republican leader had promised to address his Clare constituents, declaring that "nothing but a bullet will stop me." On the date assigned, with the town crowded by sympathizers, in the midst of tense excitement, Mr. De Valera fulfilled his promise. No attempt was made to seize him until he began his address. After a few preliminary sentences, an armored car drove up to the assem-

bly and a small detachment of Free State soldiers ascended the platform. A few shots were fired into the air, the crowd quickly dispersed, and, with no show of resistance, the insurgent leader was quietly arrested. The action of De Valera in thus surrendering himself was probably intended by himself and certainly accepted by the Government as a challenge. In a statement issued by the Government, vindicating its action, De Valera is accused of being the first to abandon constitutional ways of settling differences, since he definitely placed himself on the side of the Irregulars and defended them in all their bloodshed and destruction. He is charged with responsibility for "military action" and only when his tactics had proved ineffective did he issue an order "to cease fire." According to the Public Safety Act, the Government has the power to intern him for six months or to try him before a civil tribunal. The Republican Organization considers that its election chances have been immensely strengthened by the capture of its leader, and Patrick Rutledge, "Deputy and Acting President," immediately announced that the number of candidates put forward by his party would be doubled. In Free State areas, however, it is declared that the results of the capture will be an increased confidence in the strength of the Ministry. Foreign comment, both in England and America, withholds approval of the Free State action in seizing De Valera. He is considered "an embarrassing prisoner." The London *Daily News* suggests that De Valera may be better pleased at the event than his captors, since getting captured is probably as good an opening to his electoral campaign as any he could think of.

The preliminary campaign to the general election scheduled for August 27, which will involve a greater number of electors, candidates and parties than any election in

The General Election Campaign

Irish history, has been proceeding quietly. The Ministerial Party is insisting on the necessity of keeping the Treaty inviolate, and is pointing with pride to the splendid record of achievement and progress made under the Free State Government. The Labor Party, in its platform, proclaims the right of the Irish people to the ownership of the country and to complete control of their destinies. It demands that work and a living wage be guaranteed to every person willing to labor and declares in favor of peace and economic freedom. The Republican Organization, which has assumed the title of Sinn Fein, has started the campaign in a defiant style, and while repudiating the intention of future violence, offers a program of educational and social reform. It stands, however, for "untrammelled independence" and for "the Republic constitutionally proclaimed in January, 1919." Peculiar interest centers around the contest in County Clare, where Professor MacNeill, Minister of Education, is opposed by Mr. De Valera. Before the latter's capture, it was generally conceded that the Republican candidate would have a safe majority.

Mexico.—A step towards peaceful relations between this country and Mexico was taken on August 15, when the minutes of the Mexican-American conference were signed by the respective secretaries.

**End of the
Conference**

The results of the meetings will now be sent to the Presidents of both countries. The next step will be a joint statement issued by both Governments. The American commissioners look on the outcome of the meetings in Mexico City as satisfactory. They find the Mexican commissioners very open and friendly, and leave with the greatest respect for the Mexican people. Mr. Payne and Mr. Warren, our two commissioners, return to the United States immediately. Opinion in Mexico City is that recognition of the Obregon Government by the United States will follow as a matter of course. The negotiations began in May and lasted nearly thirteen weeks. Among other achievements of the conference is the Mexican Government's interpretation of the subsoil-petroleum and agrarian laws, and it is hoped that this will be acceptable to our Government. The Mexican Government pledges itself to follow this interpretation in good faith. The Queretaro Constitution of May 1, 1917, with regard to government ownership of subsoil is declared to be not retroactive, so that all oil wells and mines owned by Americans on that date will remain in their possession. This does not apply to lands not explored or those which the owner had not declared his intention of exploiting. Likewise the agrarian laws dividing up the huge estates are declared to refer only to American property acquired since 1917. Lands illegally expropriated will be paid for by the Mexican Government, but Americans will not press their claim for immediate cash payments for lands confiscated under the law. The sittings of the conference revealed that enormous tracts of American-owned lands had been expropriated. The conference evolved two conventions governing claims for damages suffered by Americans in the revolutionary period of 1910-1920, and by Mexicans during the Pershing and Vera Cruz expeditions. The details of these conventions have been kept a close secret and will not be revealed until they are presented to the Senates of the two countries.

The Ruhr.—The latest British note of August 12 has in no way lead to a disentanglement of the reparation and debt problems. On the contrary, it has aroused indignation in France because of its aspersions

**Allied Comment
on British Note**

on the legality of the Ruhr occupation, and its threat of conducting separate negotiations with Germany. In some official circles it has been characterized as a positive disavowal of Great Britain's allies and a frank espousal of the German cause, though the extreme antagonism, with which it was first received, has somewhat modified. The worst effect of the note, however, is considered to be in the moral encouragement given to Germany to continue resistance, shown espe-

cially in the defiant attitude assumed by Dr. Stresemann. There is an opinion, despite his speech, that Dr. Stresemann knows that an agreement with France is worth more to Germany than an agreement with England, and, as the *Journal des Débats* states, "France stands ready to assist Stresemann in making a change of front." The British views on the note are not so unanimous as the French and Belgian. While the *Daily News* commends the government, in as much as its "frankness is more impressive for the unparalleled forbearance it has shown in its earlier comments on the acts of our peccant ally," the *Morning Post* thinks that many people "will be inclined to find a pro-German bias running through the latest notes of the foreign office." In regard to the threatened separate action, the *Daily Express* declares that by British withdrawal from the European morass, the Baldwin Administration "will secure the approval and support of the great mass of the nation," but a contradictory stand is taken by the *Daily Mail* that "the Government is backing Germany and the Germans while the nation backs France."

Premier Poincaré completed on August 17 his reply to Premier Baldwin's reparations note. He seeks to establish his case for the validity of the Ruhr occupation against the British claim of illegality,

**Reduction of
Reparations Total**

and rejects anew the mediation of an international commission, as proposed by England and the United States. France intends to continue her Ruhr policy until she is satisfied with the reparations settlement. But far more important than the note is a memorandum also finished on the same day. As summarized in the *New York Times*, this document demands for France an irreducible minimum of 26 billion gold marks, or \$6,500,000,000, representing her 52 per cent share of the 50 billion gold marks total of the German Class A and Class B reparations bonds. In addition to this, Poincaré demands from Germany all the money that France shall have to pay to Britain and America, plus several billions more which would go to Italy. While the French share in the 50 billion gold marks is demanded absolutely, the remaining billions are to be exacted in case Germany seems able at the end of ten years to pay them.

It is pointed out that some concessions mark Premier Poincaré's reply to the British note. The reductions offered affect the Class C reparations bonds, covering some 92 billion gold marks over and above the 50 billion demanded on Class A and B bonds. France obviously renounces her 52 per cent share of this amount except for what she must pay to England, Italy and the United States. If these debts were entirely relinquished France's share of the Class C bonds, amounting to 42 billion gold marks, would also be entirely cancelled. "The note," says the *Chicago Tribune*, "marks the first time France has officially offered to abandon a pfennig of its rights under the Versailles Treaty and the reparations agreement of May 5, 1921."

The Social Status of Anthracite Miners

CHARLES A. McMAHON

IN its report on the anthracite coal industry as addressed to the President and Congress of the United States under date of July 5, 1923, the United States Coal Commission sets forth some interesting data relative to the nationality, citizenship and social status of the 147,456 anthracite workers reported by the 1920 Census as engaged in the anthracite mining industry in this country.

The investigators of the Coal Commission discovered that the 147,456 miners and their families number approximately 500,000 persons; that the mine workers themselves constitute about one-half of the employed males in the communities in which the miners live; and that they and their households constitute together about one-half of the population of the counties in which the anthracite coal fields lie. These fields are known generally as the Wyoming, Lehigh and Schuylkill regions and are all within the confines of the State of Pennsylvania.

Inasmuch as the report complains of a high rate of illiteracy among the miners, of their inability to speak and read the English language and of the high percentage (44.1 per cent) of foreign-born who remain completely alien, it is interesting to analyze the findings of the Commission in regard to the living conditions and the social environment of this important bloc of our population.

The U. S. Census of 1920 classifies the mine workers' population as 69.5 per cent urban and 30.5 per cent rural. Of the total number, 102,485 miners live in incorporated towns and cities of a population of 2,500 or more. The remaining 44,971, according to the report, live in communities of less than 2,500 population. The small, isolated community, located on the company property, unincorporated and company-controlled, and not easily accessible to trolleys, is exceptional in the anthracite region. Railroad service is frequent and interurban trolleys connect up the towns and cities throughout the region. The Commission points out that for the most part the mine workers and their families live just as the mass of other Americans live, in free, self-governing communities where their civic rights are within their own keeping.

The nationality classification of the mine workers as revealed by the Commission's analysis of the 1920 Census is given by the report as follows: native-born white, 69,645; native-born colored, 46; foreign-born, 77,765. Thus 47.3 per cent of the total number were native-born as against 52.7 per cent foreign-born. Of the total foreign-born, 18 per cent were born in Poland; 10.5 per cent in Russia; 6.5 per cent in Italy; 5.7 per cent in Austria; 5 per cent in the British Isles; 3.6 per cent in Slovakia; 1.2 per cent in Hungary; .9 per cent in Germany; 1.4 per cent in countries other than given above. Approxi-

mately 42,000, or 28.5 per cent of all the mine workers reported in the 1920 census were of Polish or of Russian birth; and of the total foreign-born, approximately 55 per cent had been furnished by these two countries.

The report states that during the five years previous to the 1920 Census, the mine workers' population remained practically stationary, there being an almost complete cessation of migration either to or from the anthracite fields during that period.

The seriousness of the citizenship problem among the mine workers is indicated by the naturalization statistics quoted in the Commission's report. Only 31,466 foreign-born miners, or 40.4 per cent, had by 1920 become naturalized; 10,483, or 13.5 per cent had taken out first papers; while 34,322, or 44.1 per cent had remained alien, not even having made a declaration of intention to become citizens.

The Commission reports that 98.9 per cent of the mine workers born in the United States can read and write. Of the 7,431 miners born in the British Isles, 95.4 per cent can read and write; while of the 70,334 born outside the United States and Great Britain, 64.7 per cent can read and write; 3.3 per cent can read but not write; and 32 per cent can neither read nor write. Also, 14 per cent of those born in countries other than the United States and the British Isles, do not speak English. Considering the fact that 99.4 per cent of the mine workers have been in the United States for five years or more, the percentage (14 per cent), in the opinion of the Commission, is a high one.

The inability of over 22,500 miners to read any language becomes a serious matter, the report points out, in view of the hazardous nature of mining and the fact that safety notices and instructions become meaningless to so large a number. Obviously, this inability to read and understand the English language is a serious stumbling block in the way of naturalization.

These figures suggest [the Commissioners assert] that there has been remissness somewhere in the matter of teaching the foreign-born the language of the country; just as there appears also a lack of energy on the part of the various organizations that might properly be looked to in the matter of stimulating their interest in acquiring American citizenship.

Equally interesting are the report's figures bearing on the social status of the miners. Of the total mine workers, 83,877 were maintaining homes in 1920. A much larger percentage of the foreign-born are maintaining independent homes than the native-born. The percentages are 43.9 per cent for the native-born and 68.5 per cent for the foreign-born.

Only 7.7 per cent of the native-born mine workers are single—88.9 per cent being reported as married and living with their wives. The marital status of the foreign-born is given in the report as follows: Single, 1.1 per cent; married, wife present, 95.9 per cent; married, wife not present, .7 per cent; widowed or divorced, 2.3 per cent.

Of the 83,877 mine workers who maintain homes, the Commission found that 27,142, or 32.4 per cent own their homes. Of this number, 8,734 are native-born and 18,402 are foreign-born. Of the native-born who maintain homes, 28.8 per cent own their homes. Of the foreign-born who maintain homes, 34.5 per cent own their homes. Of the homes owned, 64.5 per cent are free of mortgages, and this percentage applies approximately alike to both native- and foreign-born.

The report contains an illuminating table showing the percentages of children in the homes of native-born and foreign-born families. Of 30,605 native-born miners maintaining homes, the table shows that 19 per cent have no children; 20.2 per cent have one child; 19.2 per cent, two children; 14.6 per cent, three children; 10.3 per cent, four children; 7.3 per cent, five children; 4.6 per cent, six children; 2.5 per cent, seven children; and 2.4 per cent have more than seven children.

Of 53,272 foreign-born miners maintaining homes, 9.7 per cent, according to the commission's findings, have no children; 11.1 per cent have one child; 15.4 per cent, two children; 16.6 per cent, three children; 15.2 per cent, four children; 12.5 per cent, five children; 9.4 per cent, six children; 5.4 per cent, seven children; and 5.1 per cent have more than seven children.

There are 27,144 native-born mine workers, according to the report, who maintain homes with the wife present, and in 83.8 per cent of these homes the wife is not employed in any gainful occupation. There are 51,041 foreign-born mine workers who maintain homes with the wife present and in 76.2 per cent of these homes the wife is reported as not employed in gainful occupation. Of the 30,605 homes maintained by native-born mine workers, boarders or lodgers were taken in 4,955, or 16.2 per cent. Of the 53,272 homes maintained by foreign-born workers boarders or lodgers were taken in 12,308, or 23.1 per cent. The report contains further interesting data on the cost of living among the mine workers, housing conditions, rentals, household budgets, etc.

Among the 712 families whose budgets were secured by the Commission, those paying rent in Scranton and Wilkes-Barre were discovered as paying on the average \$14.71 per month; those living in cities of from 10,000-50,000 paid \$14.39; whereas families in cities of from 2,500-10,000 paid \$11.36. Company-owned houses rented for as low as \$5.47. The prevailing type of dwelling occupied by the anthracite miners is a two-story detached house of five or six rooms. Such a house,

with running water in the kitchen, and electricity, will rent for \$10.00 to \$20.00 a month according to location and state of repair. Houses equipped with baths are reported as exceptional in the anthracite region. In the purchase of coal, the mine worker's family have at least one advantage. The average price paid by the miners for chestnut coal delivered in Scranton in December, 1922, was reported by the Commission as \$7.30 per ton. The price per ton in cities of 10,000 population or less averaged \$6.71.

On the matter of taxes, the Commission reports the following:

Taxes were found to be an appreciable amount in the family expenses of the mine worker. Every adult person in the anthracite regions pays a direct tax. An occupational tax must be paid by every miner and a school tax by both the miner and his wife, whether or not they own property. Among the families studied, taxes represented about 2 per cent of total expenses.

The statistics presented by the Coal Commission on the nationality, citizenship and social status of the mine workers are especially valuable and are certain to receive the careful study of all agencies interested in improving their condition in these respects. The facts brought out in the report have a special significance to Catholics because of the preponderating numbers of Catholics in the mining industry. The citizenship problem alone is one that challenges the educational resources of our schools and of Catholic organizations interested in promoting civic education among the foreign-born in the anthracite region.

The problem of immigrant education in the State of Pennsylvania is one which has not escaped the attention of the educational authorities there and concerted efforts are now being made to reduce the illiteracy among the adult mining population and to educate the alien element in the knowledge of our American democracy. The State of Pennsylvania has been divided into six regions, each in charge of a regional director for immigrant education. The Catholic clergy and laity in the anthracite districts are actively cooperating in the immigrant educational program. Especially are Catholic women's organizations aiding in the formation of classes in English and in civics.

Many pastors of foreign-language congregations are distributing the "Civics Catechism on the Rights and Duties of American Citizens," published by the National Catholic Welfare Council and extensively used in its nation-wide citizenship campaign. For the benefit of aliens resident in this country who are unable to read the English text of the Catechism, the Welfare Council has issued foreign-language translations of the same (the English version parallel columning the foreign text) into fourteen languages as follows: Arabic, Bohemian, Croatian, French, German, Hungarian, Italian, Lithuanian, Polish, Portuguese, Slovak, Slovenian, Rumanian and Spanish. Several foreign-language newspapers in the Keystone State have published serially the various chapters of the Cate-

chism. Its use has been encouraged by the parish school authorities, who have been aided by the children of the higher grades in distributing copies in the homes of their foreign-born parents.

As has been stated elsewhere in this article, the greatest difficulty in promoting the naturalization process among the alien mine workers is their inability to read and speak the English language. Catholic workers in the field of citizenship report the lack of a suitable text book as another handicap in their civic education efforts.

It is encouraging to note that on all sides a sincere effort is being made to bring about the assimilation of the foreign-born mine workers and that practical and common sense methods are being employed to a greater extent than ever before. The report of the Coal Commission has unquestionably aided in making clear the so-called problem of "Americanization" in the anthracite regions. A proper understanding of the problem is, after all, the first step necessary in its solution.

A Rich Convert-Making Field

JOHN J. ALBERT, S.S.J.

NO doubt the reader will repeat: a rich convert-making field, then add, more about the Africans, the Bengalese, and the Chinese, I suppose. The supposition is excusable, but this time it is wrong. This is no jungle story, punctuated with tiger claws or chop sticks. Everybody seems to be talking Chinese nowadays; but, this time, a little English on the side, if you please. The rich convert-making field we refer to is the Negro apostolate in our own United States. Some may sigh: give us something new, but read on and you will agree that this topic comes under the head of unfinished business.

To tell the truth, we Americans are enigmas. A mother permits a nurse girl to bring up her baby while she patronizes an orphan asylum; a father contributes generously for the conversion of the heathen "Chinee," but, whether the colored man in the United States possesses an immortal soul is, to him, a debatable question. To add a concrete example: one Sunday a colored woman, lonesome but Catholic, went to Holy Mass. On coming out a white devotee approached and asked why she did not go to a Protestant church. And this happened in the heart of Northern Catholicism.

Now, patient reader, take a chair and let us reason this thing out. In 1907 the Catholics of China numbered 1,071,920; in 1922 they numbered 2,046,854, an increase of ninety-one per cent. If you consulted available statistics as to the number of colored Catholics in 1907, the estimate for this country would be about 200,000; and again in 1922 the number would be about 200,000. In other words the leakage is keeping pace with the conversions. The solution of the riddle lies in a brand of prejudice-laden Catholicism which is so common that, in the past

fifteen years, it has driven as many colored Catholics away from the Church as the zeal of others has brought into the Church.

At the present writing another large hegira Northward on the part of the Negro in the South is taking place. To blame this exodus on the economic situation is wrong. These pariahs never were, are not, and never will be satisfied in the South unless past and present treatment becomes four-square with the laws of the land and the spirit of real Christianity. With the usual exceptions which obtain everywhere, the Negroes leave the Catholic Church for the very same reason that they leave the South, namely, unlawful and unchristianlike treatment. This is common enough in the South and by no means unknown in the North. As an example we may cite the prevalent opinion that the doors of the public schools and non-Catholic institutions of learning open wider to the colored boy and girl than do the doors of the schools and colleges of the true Faith.

Northern Bishops who feel keenly this flagrant attack on the Church's catholicity are casting an anchor to windward by the establishment of special churches and schools. Southern Bishops have been forced to take this course long ago; for, in the South, it would seem that the crack of doom will still find King Prejudice in the saddle. A prominent colored man once said:

I have come to the conclusion that these prejudices are something that it does not pay to disturb. It is best to let "sleeping dogs lie." All sections of the United States, like all other parts of the world, have their own peculiar customs and prejudices. For that reason it is the part of common sense to respect them. In the South it is not the custom for colored and white people to be entertained at the same hotel; it is not the custom for black and white children to attend the same school. In most parts of the North a different custom prevails. I have never stopped to question or quarrel with the customs of the people in the part of the country in which I found myself.

With this opinion in view, it would seem to be wise for the Catholic Church to establish a separate plant where there are, let us say, one hundred colored Catholics as a nucleus. This would serve to retard considerably the apostate trend, and, at the same time, strengthen the convert-making movement. After this systematic effort has become an established fact we who are engaged on the "home missions" will be ready to enter the lists with those splendid missionaries of China. At any rate we would automatically lower the finger of ridicule pointed at the American Church which, blind to the spread of sleeping-sickness at home, looks with fearsome eye at the plague of paganism in the Far East.

But now we come to the fly in the ointment. Should the fiat be promulgated to initiate this program the missionaries needed for the purpose would not be available. Speaking for St. Joseph's Society we can truthfully say that the supply is far below the demand. During the last quarter of a century the number of our priests increased from sixteen to seventy-five. This represents an

average of only two yearly. The success of missionary colleges built in the midst of appreciative Catholics has opened our eyes to the weak spot in our offensive. For over thirty years our preparatory college has been located in a more or less Southern atmosphere, when, from the very nature of our apostolate, it should have been originally placed in the center of Northern Catholicism. Now that the present building has outlived its usefulness, even as a shelter for our students, and a new building becomes imperative, we are embracing the opportunity of rectifying this primitive blunder by erecting our new college in the Archdiocese of New York. A site has already been purchased situated in the neighborhood of Newburgh. We are completely nonplussed at building conditions, and yet we ought to go ahead since the need is so urgent.

Let us recapitulate the situation. In the Far East, or to be exact, in China, missionaries have doubled their number of converts during the past fifteen years. In the "Home Mission" field the number of colored Catholics

during the same period has remained stationary. The primary reason is because the descendants of colored Catholics have not received sufficient attention to retain their faith. Specialists are needed and many of them. Our present supply of priests, and that of other societies engaged in the colored apostolate is by no means adequate. Therefore we must increase our missionary output. We now see a splendid way of doing so. Instead of building our new college on the present site in Maryland, where recruits are scarce, we are going to erect it in New York State where we will be in a better position to obtain vocations. The difficulty lies in the high cost of labor and material. We are held up in our ambition to start building operations by a lack of sufficient funds. We do not want you to stop breaking the bread of life to the children of the Far East, but we hope that you will at least gather up the crumbs for the beggar at your door. We ask it, for the salvation of the colored people of America, who need our help no less than the Chinese.

In Faint Praise of Prohibition

GEORGE BARNARD

PROHIBITION came to the United States just in time. People were losing their respect for liquor, and Prohibition served to save it from neglect, and possibly from oblivion. It had become too easy to get a drink; and the drink was too cheap. People treated it casually, as they treat water and other things which are both plentiful and cheap.

The saloonkeepers were at fault. They should never have allowed things to get into that condition. They should have sold less beer, and they should have charged more for it. They should have made some attempt to dignify their profession and to emphasize its exalted character. They should not have permitted people to walk into their saloons indiscriminately and get a drink. They should have instituted all sorts of mental and moral, and possibly racial, tests, so that people would understand that a man should be worthy of a drink before he could get one. Such a course would have done much to raise the general tone of the nation, and would have given liquor its proper status as a reward for virtue, instead of making it merely an incentive to vice.

What the saloonkeeper failed to do in preserving the dignity of liquor, the law has done for him; and this should certainly have the effect of increasing our regard for law as well as our regard for liquor. The law did precisely what the saloonkeeper should have done. It made liquor a little scarcer, and it raised the price.

Besides having increased the people's esteem for liquor, the legislative act which we call Prohibition, thus showing the world that humor is very highly developed in the

United States, has conferred many other benefits upon the country. Prohibition has restored some of the splendid adventure which had departed, and which was preserved only in literature and legend. Adventure was practically dead. The people in rural parts had sunk into such a state of lethargy that they did nothing but raise crops and cattle, and the city folk did nothing but toil and sleep. When Prohibition demanded the perfection of a system of bootlegging, new possibilities were opened up in the way of adventure. Bootlegging called for courage, initiative, resourcefulness: for it had to evade the law, and the law is pretty nearly everywhere, though not always in the same degree, as you may have noticed when you really needed a cop.

Resourcefulness is a great asset to a nation. Only a few years ago we might have felt that the United States would fail in some emergency because of a lack of resourcefulness. We have no such fear now. The great captains of bootlegging have given men a better opinion of America. Everyone stands in dumb admiration of the ingenuity which has perfected a marvelous system of liquor distribution which works smoothly in the face of considerable outside interference. It is customary to bestow public praise upon men who have built up large businesses. But so far no one has come forward with proposals to erect statues to the memory of departed bootleggers of outstanding distinction; and even during their lifetime successful bootleggers are not invited to address graduation gatherings and Sunday schools, as other men of achievement are. All these honors which inspire other

commercial geniuses to their goal are denied to the bootlegger. He must pursue his task supported only by the consciousness of a difficult duty well done.

It is a fine thing to have met a national emergency with such success. No other nation could have grappled with such a situation so cleverly. In some countries the Government would merely have to say to the citizenry: "You must cease growing potatoes," and like a well-drilled army the people would have formed themselves into vigilance committees to decapitate every tuber that had the temerity to show its head above ground. But in America a little thing like that would arouse a national interest in potatoes. This shows, of course, the superior strength of character of the American people.

Then there is the fine old profession of piracy. We have been a little inconsistent about piracy. The first thing we give our boys to read (after they have discovered that we lied to them most horribly in the matter of Cinderella) is a book on pirates. The boys are intensely interested. They ask for more and we give them more, for there is a robustness and self-reliance about pirates which serves as a good object lesson for the young. Pirate stories are meat to the maturing mind of a boy. And when the boy asks with big anxious eyes, "Are pirates real, Dad?" we hated to have to admit in the past that pirates live only in books. Apart from the fact that such an answer always turned a boy into a hopeless agnostic, it was unpleasant to be caught lying a second time. The boy might forget our deceptions about Cinderella. But he could never forget our infamous lie about pirates.

Now, I ask you, did you ever hear of a well-authenticated case of modern piracy (apart, I mean, from income-tax hold-ups and things of that sort, which are not strictly piracy)? You did not. With a troublesome conscience you had always realized that it was merely a question of time before your boy would grow up and point the finger of scorn at you with the undeniable challenge: "There are no pirates. You know there are no pirates."

Prohibition cleaned up that difficulty. Every parent may now watch the growth of his young hopeful without a cloud to mar his happiness. The day of reckoning will never come. When our lads begin to read the newspapers they will come across the authentic and jolly stories of the rum runners who take their brave lives in their hands and fight their way through cordons of pirates and Prohibition obstructionists to bring their precious cargo to shore. And so our early lies about the existence of pirates have become unexpectedly and conveniently true, owing to the kindly intervention of the so-called Prohibition act.

Another thing which may be said, and in justice should be said, about Prohibition is that it has assisted medical science in a very practical way. I doubt if any doctor could have told us definitely a few years ago that the

drinking of wood alcohol in certain quantities would cause blindness. If the people who engineered Prohibition had never been born, or, being born, had taken the selfish attitude of keeping the advantages of total abstinence to themselves, we might never have discovered the peculiar and interesting effect of wood alcohol upon the sight. Anything which adds to the sum of human knowledge is surely deserving of praise.

Other useful discoveries have been made, solely as the result of the new method of liquor distribution which Prohibition inspired. Here is a personal discovery. I never knew until the other day that I am suffering from some terrible complaint which requires several lines of Latin for its description. I had suspected nothing but a slight indisposition, the only symptom of which was a peculiar thirst. Little thinking that it was anything serious I mentioned it to the doctor. He gave me a pitying smile and a prescription which I took to a druggist. The druggist could see my hopeless condition from what the doctor had written about me, and he gave me a pitying smile and a pint of whisky. I should never have known about my terrible condition (as set out in lurid Latin on the prescription blank) had it not been for the tell-tale thirst which took me to the doctor.

Prohibition has popularized the medical profession. In the old days we did not care for doctors, and we cared less for their medicine. The doctors knew exactly how we felt about it, and could not in conscience charge more than a dollar or two for a hasty inspection and a bottle of tonic. It is always hard to get people to pay tall prices for stuff they don't like. We don't mind the enhanced prices which the doctors now charge, for their medicine is much more pleasant; and it does us much more good than the old medicine because we are greatly predisposed in its favor.

All the people who have been aided by Prohibition should, as a matter of common gratitude, unite in raising some sort of monument to Mr. Volstead. They would receive willing assistance from the undertakers, who have accidentally reaped a comfortable harvest of funerals, on account of people who mistook moonshine for liquor owing to the unfortunate public ignorance which exists on this subject. And perhaps those who are interested in the success of asylums for the insane might assist in the raising of such a monument: for many customers have come to them fortuitously, without any expensive advertising on their part, simply because of individual lack of ability to discriminate between real liquor supplied by an honest bootlegger, and the rat-poison peddled by the unprincipled bootlegger: for there is no use in denying the fact that some bootleggers do not merit the faith which we place in the profession.

The cultivation of the art of home brewing is another very good thing which Prohibition fostered. Almost any thoughtful student will admit that there was a gross and almost culpable national ignorance on the subject of

brewing. It almost shames one to write it, but nevertheless it must be written, for it is unfortunately true, that many children were growing up in complete ignorance of beer. It does not seem altogether fair to allow children to remain in ignorance of a matter of such importance.

It was rather a difficult subject to tackle. It is hardly a subject for the classroom. And, on the other hand, it would not be quite practicable to give a child a book on the subject and let it study alone. What could be better, then, than to arrange (as the Volstead act very thoughtfully arranged) to have the whole process of brewing carried out in every home?

If there was any danger of the art of brewing being forgotten and lost to posterity, one feels that it is now well safeguarded. Instead of the art remaining in the hands of a few, it has become the proud accomplishment of every family.

Could a painter conceive a prettier picture than that of a father presiding over the solemn rite of the weekly brew; the mother giving well-meaning advice on such parts of the process as come within the range of her understanding, and the children running about merrily helping daddy make the beer? Would it be possible to picture a more beautiful scene of domestic felicity than this vision of a happy family cooperating merrily in the brewing of the breadwinner's liquor? Much simpler scenes have provoked great artists to the painting of immortal canvases.

But the chief advantage of Prohibition lies undoubtedly in the fact that, whereas in the old days a man would disgrace his relatives by getting drunk in public, he has now been induced to confine his drunken orgies to the bosom of his family. And instead of relying upon the assistance of strangers in his helplessness, he can now count upon the loving care of his wife and children.

Jean Henri Fabre the Writer

RICHARD A. MUTTKOWSKI

IT is a popular custom to bestow eulogistic titles on favorite artists and authors, generally of a sort that recall certain special qualities of some patron or earlier person of fame. Quite in keeping with this custom, a number of eulogistic titles have been given to Fabre: thus, "The Insects' Homer," by Maeterlinck, "The Virgil of the Insect World," by Rostand, "The Plato of Entomology," "The Sage of Serignan," "The Poet of Science," and some others. Any of these titles might be satisfactory to a writer, and Fabre, no doubt, did not object to them. Of all of them, "The Insects' Homer" seems to have struck popular fancy and the appellation "sticks." However, I believe that Fabre placed a much greater valuation on the title "The Incomparable Observer" given by Darwin; for it came from a scientist, famous as an observer, and just then in the forefront of scientific and popular interest. Again and again Fabre recalls this title, and one may con-

ceive that he was a bit vain about it; for it, so to speak, placed the seal of approval upon him, it elevated him to the ranks of the "elite" of science.

But what are the Homeric qualities of Fabre's writings? Maeterlinck has the following answer:

His ability to reveal at close quarters the actors and supernumeraries, loathsome or magnificent, as the case may be, grotesque and sinister, heroic or appalling, genial or stupid, and almost always improbable and unintelligible. . . . He is one of the most profound and inventive scholars and also one of the purest writers, and, I was going to add, one of the finest poets of the century that is just past.

This praise is attested in hundreds of reviews of Fabre's essays. The reviewers concur with Maeterlinck's estimate; but, one and all, when they speak of Fabre's style become his panegyrists. They praise the lucidity of his descriptions, the vividness of his portrayals, the fascination of his subject-matter, but above all they delight in Fabre's style, in its charm, its melody, its elegance and rhythm.

Fabre makes certain comments on the genesis of this style in an essay on "Newton's Binomial Theorem":

It seems to me that an idea stands out better if expressed in lucid language, with sober imagery. A suitable phrase, placed at its correct position and saying without fuss the things we want to say, necessitates a choice, an often laborious choice. There are drab words, the commonplace of colloquial speech; and there are, so to speak, colored words, which may be compared with the brushstrokes strewn patches of light over the gray background of a painting. . . . As a boy, the niceties of a well-balanced style hardly interested me; I did not understand them. A good deal later, when close upon fifteen, I began vaguely to see that words had a physiognomy of their own. Some pleased me better by the distinctness of their meaning and the resonance of their rhythm; they produced a clearer image in my mind; after their fashion they gave me a picture of the object described. . . . If it has ever fallen to my lot to write a page or two which the reader has run over without excessive fatigue, I owe it, in greater part, to geometry, that wonderful teacher of the art of directing one's thought. True, it does not bestow imagination, a delicate flower blossoming, none knows how, and unable to thrive on every soil; but it arranges what is confused, throws out the dense, calms the tumultuous, filters the muddy and gives lucidity, a superior product, to all the tropes of rhetoric. Yes, as a toiler with the pen, I owe much to it.

Curious to say, it was this very style that soon led Fabre into a maelstrom of criticism. Some scientists objected strenuously, because they found his articles "too interesting"; others called him a "popularizer" and questioned whether a sound scientific statement could possibly appear in such limpid and lucid words. To these he gave answer:

People have reproached me with my style, which has not the solemnity, nay, better, the dryness of the schools. They fear lest a page that is read without fatigue should not always be the expression of the truth. . . . Yes, my pages, though they bristle not with hollow formulas nor learned smatterings are the exact narrative of facts observed, neither more nor less.

To an interviewer on the occasion of the jubilee in 1910, he said of his work: "It is scientific, but it is not written in the academic language."

But perhaps the best summary of his aims and purposes is contained in the essay on "The Hymas":

You tie up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor

in a torture-chamber and dissecting room, I make my observation under the blue sky to the song of the cicada; you subject cell-protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life. And why should I not complete my thought: the boars have muddied the clear stream; natural history, youth's glorious study, has, by dint of cellular improvements, become a hateful and repulsive thing. Well, if I write for men of learning, for philosophers, who, one day, will try to some extent to unravel the tough problem of instinct, I write also, I write above all things for the young. I want to make them love the natural history which you make them hate; and that is why, while keeping strictly to the domain of truth, I avoid your scientific prose, which too often, alas, seems borrowed from some Iroquois idiom.

As a writer, Fabre was prolific, achieving a total of approximately seventy to eighty small volumes of texts for elementary and high schools and ten volumes of "Souvenirs Entomologiques." When one considers that many of the texts and a goodly share of the "Souvenirs" were the result of "spare-time" industry, this achievement is amazing. Still more, it is necessary to realize that Fabre's "Souvenirs" for each species considered, constitute the accumulated observations of years. To gather the details of the life cycle of any animal is not merely a matter of a few hours' field work; on the contrary, it means long and painstaking study; it means numerous visits to a locality; it often means, because of some missing stage, a delay of a number of years before the observations can be called completed. Wind and weather are not always opportune; when you have a "spare hour," the weather may be unfavorable. Or the climatic conditions may have been such that a species observed last year is wholly absent this year. Some cherished collecting spot may be destroyed when you return to it, either through natural agencies or the hand of man. Only those who have tried field study and experiment can realize fully the incredible minutiae of observation, the amazing energy, the tireless industry of this wonderful man. Truly, this genius had an infinite "capacity for work." Viewed by the field worker, Fabre's achievements appear monumental.

His fame both as a writer and scientist rests chiefly on the ten volumes of the "Souvenirs Entomologiques." These have been translated into a number of languages and have thus been made internationally accessible. The English translation occupies eighteen volumes (really fourteen volumes and four of selected essays), besides which there are seven or eight volumes of essays rewritten for children. No little credit must go to the main English translator, Alexander Teixeira de Mattos, for his ability to render the charm and beauty of the original French in a foreign tongue, and for the copious annotations to the various essays. In the original the essays are arranged, on the whole, in chronological sequence, that is, in the order of their appearance. To my mind, the translator had distinctly improved their value by rearranging them, according to content. Thus, the original essays on the bees, wasps, beetles, and so on, are scattered through various volumes of the "Souvenirs," and one finds difficulty in consulting

them. De Mattos made them much more accessible by regrouping them according to the subjects. Thus, of the eighteen volumes four are devoted to beetles, five to wasps and beetles, and one each to the spider, grasshopper, the caterpillar, the fly, and the scorpion. The remaining four are devoted to miscellaneous aspects of insect life, considering instincts, social life, courtship, mating and related topics. Two of the last four mentioned were translated by other authors: "Insect Life," by Margaret Roberts; and "Social Life in the Insect World," by Bernard Miall.

In a brief paper such as the present, it is impossible to give any sort of digest of the volumes. In fact, had I the time, or what is more important, the space, I would hardly know where to begin. I could tell of the many wonders and curiosities, of lovers, of fighters, of devoted parents, of artisans and craftsmen, of records of fasting and records of feasting, of bacchanals and orgies, of monsters, of robbers and ghouls, of the multitude of types as they pass in lordly review in Fabre's pages. Are you a mathematician? Then read of those adept mathematicians, the spiders, in the "Life of the Spider." Are you interested in surgery? Then read of those keen surgeons, the wasps, in the "Hunting Wasps." Are you a home builder, a parent? "The Life and Love of Insects," "The Sacred Beetle," and "Social Life of Insects" will tell you of homes, of love, of splendid parenthood. For pomp and pageant read of the processionaries in the "Life of the Caterpillar;" for barbarian and gruesome feasts learn of that consummate hypocrite, the praying mantis, in the "Life of the Grasshopper." This is the amazing fact that impresses the reader: those insects, those spiders, that multitude of small life we pass by so carelessly in our routine life, each has its individuality, its special history peculiar to itself and repeated by few other species. Read where you want, open the page where you will: there are thrills awaiting you. But if you would also appreciate the master's fine humor and irony then be sure to begin with the "Life of the Fly," for otherwise you will miss many of the allusions contained in other volumes. The "Life of the Fly" contains a good deal of the fly, the insect, but also a good deal of that other "Fly," Fabre himself, so nicknamed by his colleagues at Ajaccio.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department.

Papini's "Life of Christ"

To the Editor of AMERICA:

I have read in your Communications department of the issue of August 4 the letter on Papini's "Life of Christ." Admitting that Mrs. Fisher has taken liberties in her "free translation" I am glad the book, even though Catholic parts have been deleted, is so popular in this country. Perhaps if it were a literal translation it would not be accepted so heartily among non-Catholics as it is.

Before the book was on sale in this city I made efforts to get it. I borrowed a copy from the pastor of the First Christian Church! And this Protestant clergyman had been reading it to his congregation. This is indeed a high compliment to the Catholic author.

Conceding that we Catholics would enjoy the correct text much more than the twisted version, are we not happy nevertheless that this book, thoroughly Catholic, is not so obnoxious to Protestants that they refuse to do Papini honor? I know I have enjoyed hugely telling my Protestant friends, some of them ministers, that the author is a devout Catholic.

So I am one Catholic reader to whom the author need not explain. I am perfectly content to revel in his wonderful book, even with this text.

St. Joseph, Mo.

ARTHUR BURROWES.

Public Education and Vivisection

To the Editor of AMERICA:

I am delighted to find in my copy of AMERICA for July 21 an excellent reply to the humorously futile article of Dr. Hurwitt that you recently published, on the subject of vivisection.

Any publication that permits both sides of a question to be represented in its pages shows not only an admirable sense of fair play, but keen good judgment as well. Having personal knowledge of the atrocities and mistakes of vivisection, I am convinced that it is only a matter of educating the public to abolish this abomination entirely.

Therefore, please accept my thanks and congratulations.

Philadelphia.

A. F. CHASE.

St. Bonaventure's College and Seminary

To the Editor of AMERICA:

The Franciscan Fathers in charge of St. Bonaventure's College and Seminary at Allegany, New York, have started a drive for funds to put up more buildings. Their goal is \$1,000,000. The time is a year. They wish to expand the usefulness of their teaching by the development of their institution into a university with law, medicine and advanced science. The Fathers have been the source of intellectual and spiritual light and power not in this section only, but in many States. Priests and laymen in high circles have passed through the portals of St. Bonaventure's College and it is hoped that they will now help by their contributions the growth of their Alma Mater.

The development of the college and seminary has been wonderful. From a mustard-seed beginning, in 1855, with three friars and a Brother, the tree has grown and has spread its branches. The Bishop of Pittsburgh pleaded with the Most Reverend Superior General of the Franciscans in the year 1854, when Mary's Immaculate Conception was declared a dogma. Mary inspired him to send laborers in the vineyard. They came, they conquered, and may Mary protect the good friars and aid them in this laudable enterprise of educational expansion.

New York.

WM. J. ENNIS, S.J.

Mr. Volstead's Antagonism to Beer

To the Editor of AMERICA:

While in New York on his way to attend the Anti-Alcohol Convention or Congress somewhere in Europe, to which he is an official delegate from the United States with Wayne B. Wheeler, the Rev. Peter J. O'Callaghan and other distinguished Prohibitionists, the Hon. Mr. Volstead declared among other things that "The American workingman is no longer subjected to the deadly lure of beer."

For some reason, Mr. Volstead's antipathy to beer exceeds his antipathy to every other form of alcoholic beverage. This

is shown in the legislation enacted in his name or by his influence, notably in the case of the Anti-Beer bill which outlawed beer and other malt alcoholic beverages as medicinal agents, while permitting the use of all other distilled or vinous liquors for this purpose. The reason for this antipathy is Mr. Volstead's antagonism to temperance as opposed to bone-dry Prohibition. As long as beer was manufactured for medicinal use he felt that there was a possibility for its return in some form as a beverage, and this he determined to prevent at all hazards. In doing so he grossly perverted and abused the principle of the Constitution, which now among Prohibitionists occupies the status accorded to it "among friends" in historic political aphorism. The repeal of the Mullan-Gage Law in New York State should be followed by the repeal of Section 2 of the bill supplementary to the Volstead act, which forbids the prescribing of other than vinous spirituous liquors by the physician. The coming election for Congress in New York City should be the occasion for the selection of a Congressman pledged to this duty. This is not at all likely to happen, however, as both the donkey and the elephant are vieing with each other in "pussyfooting" on the question of prohibition.

New York.

JOHN P. DAVIN, M.D.

Exec. Sec. N. Y. Medical Association.

Where Ignorance Is Not Bliss

To the Editor of AMERICA:

I was shocked and amazed at a statement made to me by a young girl of sixteen. I think it is well to pass it on, in the hope it may cause some parents to pause and consider now as we near the beginning of another school year. This young girl is extremely well born and carefully reared. Her father is quite a noted writer and she has been reared in the most cultured environment in one of the South's leading cities. She is a high-school graduate and has finished her freshman year at one of the leading colleges for women in the South. She has attended Protestant Sunday school and church. With all that training at home and at school, she came to this little village and found out who is the Mother of God. She told me that she knew there were some Marys living at the time of Christ. It seemed to her there was one who had a sister Martha. She believed her name was Mary Magdalene, and she always thought that was the one who was the Mother of Christ. She knew: "His mother was somebody named Mary and she just had not thought much about the matter anyway."

Think of that! Can you imagine living without a sure knowledge of the Incarnation? Can the mothers of His little ones imagine themselves attempting to rear these same little ones without turning often, even many times a day, to Christ's own Mother, the one perfect Mother, for aid and consolation? Why, even our babies know and love this Blessed Mother.

The thought has often struck me forcibly, that giving up all the dear friends in Heaven, the angels and saints, must be, next to giving up Sacraments, the hardest part of the deprivation a renegade Catholic, a so called "convert to Protestantism," has to bear.

Think of being educated in so many subjects and not knowing correctly the most important facts in the world, those of the Creation and Redemption of man! Hilaire Belloc, writing of the study of the existence of God, says in *Columbia*:

Any man can at a very brief expense of time discover the summary of the argument in St. Thomas . . . A man who has spent part of a morning in mastering that primer of argument will know more of the foundations of thought and truth than all the herd around him can ever know. And it is as easy to do as it is to read a page of popular (and usually false) physical science.

It is well that we are awakening to the need of fighting to keep our schools at least open and tolerated. We must go further, and see that they are respected and helped. It is not too much to claim for the Church's positive stand on the school question, that it is one of the very greatest moral safeguards and a strong influence toward keeping before the people in this country today the need of a knowledge of Christ and of the principles taught by Him. Should not our schools be known and respected for what they are and for what they accomplish?

The ignorance among public school children of the meaning of Christian holidays has always been distressing to all right thinking people. Santa Claus and the Easter Bunny seem to have about taken the places among them of the Divine Babe and the Risen Lord. Knowing this, we should not be quite so shocked upon hearing a sweet young girl glibly express her ignorance of Our Lady, the Mother of Christ the Lord.

Children are the most precious possessions we have and we know that we will have to give a strict account to God of our care of them. We Catholic parents should be willing to make many and great sacrifices in this country to give them a good Christian education. Even though we have to feed and clothe both them and ourselves very plainly to meet the cost of their Catholic education, we should see that they have it. It is the one thing of moment. Why should any sane Catholic man or woman hesitate in the choice of a school? It seems incredible, and yet, sad to say, some do.

Bay St. Louis, Miss.

M. G. S.

Plays for Amateurs

To the Editor of AMERICA:

Naturally as I, through my Foreword, had sponsored the book, I wondered if AMERICA's review of "A Catalog and Review of Plays for Amateurs," by Cecilia M. Young, in the issue for July 28, half did it justice. There were seven lines of praise and seven of condemnation. The seven lines of praise concern themselves with something over a thousand plays which are fit for Catholic players; the seven lines of condemnation focus on about ten which the reviewer considers objectionable. To my partial mind seven lines of praise for a thousand plays, and seven lines of blame for ten plays is not quite a fair proportion.

In fact, it is criticism like this which discourages Catholics from entering such a difficult field as dramatic writing. They put in years of work, as I know Miss Young to have done, and produce a book which is simply invaluable to persons in need of the right play for the right people, and then, though they have listed a thousand irreproachable plays, they are blamed for ten plays which the reviewer does not happen to like.

As a matter of truth, Miss Young's selection from Anatole France, Ibsen, Wilde, and Maeterlinck will not hurt even the most fragile souls. She chose plays by these authors which have not the slightest harm about them on the principle that it is fair to give producers as wide a selection of dramatists as possible. And if the reviewer had read the preface he would have found that the plays are not merely for Catholic theaters; and if he had read the footnote to Anatole France he would have seen that the author wished to drop his name after his condemnation by Rome, but could not without great changes in the printer's forms.

As for the reviewer's protest about "Suppressed Desires," it shows either that he did not read the play or that his sense of humor was temporarily slumbering. That play is the most delicious satire on Freudianism that has been written, and has done more to make it ridiculous than all the serious essays I have seen.

I am writing this letter simply because people who would be immensely grateful for such a book as the Loyola Press has published may be discouraged from buying it by the review in AMERICA. A book which lists, as this does, plays for every type

of actor and every type of audience and occasion, is a God-send to the harrassed director who is trying to combine morality with art. And that such a book should be treated to equal parts of praise and blame while in the same paragraph unqualified praise is bestowed on "Contemporary One-Act Plays," at least one-third of which are ethically doubtful, is something which I, as the foster father of the criticized book, resent.

St. Louis.

DANIEL A. LORD, S.J.

To the Editor of AMERICA:

It is seldom that one has to disagree with a book review in AMERICA, but in the issue for July 28 I have just come across the review of "A Catalog and Review of Plays for Amateurs," compiled by Cecilia M. Young, and I rise to take honorable exception to some of the views of the reviewer. He concludes:

In general, the plays of Anatole France, Ibsen, Oscar Wilde and Maeterlinck would be out of place, and in particular, "Mrs. Temple's Telegram," "Suppressed Desires," "Torches," "The Hundredth Trick" and "Deburan" are for various reasons considerably below the Catholic ideal. Aside from these questions of taste, the list is superior to any thus far published.

Now it may be that my taste is sadly degenerated but I feel that I, too, have certain ideals about the plays that may safely be recommended to our Catholic dramatic groups and for the life of me I cannot see what substantial objection can be leveled against those mentioned. "Suppressed Desires," which if memory serves me right, was presented by the members of the Fordham Summer School class in dramatics, under the direction of Dr. Thomas Gaffney Taaffe, seems to me to be a perfectly proper and unusually effective little satire against a sort of silliness that is not without moral danger and which is being taken all too seriously by Americans today. I think it is a very excellent, even if unwitting piece of propaganda against the Freudian theory and by inference in favor of sound Catholic philosophy. To censure "Mrs. Temple's Telegram," a farce founded on lies, but which at the end actually preached to the audience on the futility of falsehood seems rather unreasonable, especially as in the very next review there is praised as "excellent" a collection of plays that contains "Hyacinth Halvey," in which the liar is the hero. As for Ibsen, while the line must be drawn on much of his work, yet I can see no solid objection to the two plays included: "The Lady of the Sea" and "The Pillars of Society." There is no false philosophy in the former and as we encourage our youth to read Aeschylus, I can see no harm in permitting them to use this typically Greek drama. As for the "Pillars of Society," if one could not see that and learn a salutary lesson concerning sham and false social ambition, then what educational power has our theater? The one Oscar Wilde play mentioned would not hurt the morals of a deep-sea codfish. "The Man Who Married a Dumb Wife," by Anatole France, is certainly harmless, and the compiler of the catalog does explain in a footnote that France's works have been placed in the Index. It seems more than probable that the Vatican decree concerning his works was published after the catalog was in press. Maeterlinck is scarcely mentioned in the catalog and then in a scathing way and as for "Torches," if we must eliminate that play we will probably have to draw the line on "Romeo and Juliet" and much more of Shakespeare. As your critic implies, these are matters of taste, and of course my taste may be blunted. But I just could not help writing a line of protest.

Washington.

DANIEL E. DORAN.

[Needless to say, the condemnation of Anatole France must ban his plays from Catholic hands. In regard to objectionable authors whose complete works are neither nominally nor otherwise condemned in the Index, the general principle holds that an exceptional harmless book might be made an introduction to their other works, and therefore had better not be recommended.—Ed. AMERICA.]

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, AUGUST 25, 1923

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The Walrus and the Carpenter

WITH fear and trembling the barons of steel announce the beginning of the eight-hour day, and their great hearts beat with a strange and unwonted pity for the worker and the public. "What," they ask in trembling solicitude, "what will become of the worker now that this absurdly short day, forced upon him by unthinking and heartless radicals, is all that stands between him and the wolf at the door? Unless he toils for at least twelve hours a day, how can he earn his bread and a sop for the wolf? And the public? We greatly fear that our beloved fellow-citizens will henceforth be obliged to pay a larger price for their steel. What a pity that radicalism is allowed to destroy the worker's right to contract for twelve and even sixteen hours *per diem*!" Their doleful prognostications almost suggest that national ruin is the least of the evils to follow the inauguration of the shorter day. Were the matter not so serious, the sorrows of the Steel Trust would recall the Walrus and the Carpenter, canny creatures, who with sobs and tears and streaming eyes picked out for immediate consumption oysters of the largest size.

This Niobitic attitude ill befits the auspicious occasion. The best way of insuring failure is to persuade yourself that you cannot avoid it, and that, it would seem, is precisely what the Steel Trust has done. But it is encouraging to reflect that in future the regulation of working-hours may not be left wholly to the decision of the Trust. That a twelve-hour day is bad for the worker, for his family, for his and their religious life, and for the community, is a persuasion that is growing. The public is beginning to realize that it is preferable on all counts to regard a man as a human being, capable of attaining a certain degree of happiness and social utility, rather than as a

machine to be used by cruel and greedy speculators, to quote Leo XIII, for the amassing of wealth. Once this belief is firmly established, what the Steel Trust or any employer of labor may think of the twelve-hour day will not greatly matter. Understanding the evils of an economic system which reestablishes slavery, the community will reform it out of existence. Given the fact, the civil power acts within the limit of its authority in requiring the abolition of the system, and, indeed, is obliged so to act. "When there is question of defending the rights of individuals," wrote Leo XIII, "the poor and the helpless have a claim to especial consideration. . . . Wage-earners, who are undoubtedly among the weak and necessitous should be specially cared for and protected by the Government." The great Pontiff abhorred meddling by the State in the private concerns of individuals and societies; on the other hand, he recognized the duty of the State to intervene for the protection of the individual in those contingencies in which the individual by his unaided efforts can not protect himself. His words, then, come with greater force whenever they point to intervention by the civil power.

The Walrus and the Carpenter may well continue to wipe their streaming eyes, but now for a different reason. They probably face a period in which their favorite sport of picking out for their personal delectation and greater nourishment oysters of the largest size, will be properly punished as a crime against the worker and against society.

The American Boy

THE American Boy is the citizen of tomorrow. The country in a very real sense depends on him. His father is moving off the stage of action slowly but surely. A greater and better America depends on the boy, not on the man. The boys who saw their brothers or fathers march away in the last war are now today's citizens, youthful it is true, but still with a citizen's responsibilities. So the nation has every right and duty to look to its boys. Within ten years they will be the nation for all intents and purposes. What the character of that nation will be depends upon what we do for the rising generation of today. The problem will not wait. Tomorrow there is no boy—he is a man, a citizen, good or bad.

It was wise then and worthy of the Knights of Columbus in their recent convention at Montreal to pay tribute to the American boy. Their organization has been a man's organization and now in their development they show foresight in looking to the men of the future. They are doing a worthwhile thing for the nation of which they are citizens in endeavoring to secure good citizenship at its source.

There has been since the war a great hue and cry about the demoralization of youth. A generation has grown up entirely different from its predecessors, lacking in balance, scorning authority, ignoring its elders. So say the huers and cryers, and they have said so to every youthful generation. They may be right in their criticism of youth but

youth will not be improved by hearing hostile criticism. The youth of this nation need something more. They need care, sympathy, stern guidance at times, punishment too, even in this advanced stage of machine civilization.

The Catholic boy is no exception to the general run of the youthful clan. He goes through the grammar school and in many instances is forced by the poverty of his home to go to work. Maybe he is able to complete a high school course. At any event just during the years when he needs most he gets least. For the most part the Catholic boy finds in the street his only playground, and on the corners his only club house. The "movie" of course will always welcome him. But the welcome may benefit him little. The point to bear in mind is that there is no influence in his life now, to carry on the influence of the school that he has left. In fact a good many influences are at work to undo all that has been done for him in his school years.

The Church in this country has done splendid educational work. For her children who are fortunate enough to be in a position to continue their schooling she can offer the only complete education that there is. Only the minority however are thus fortunate. The Knights of Columbus in their new campaign are not thinking of the minority. Their eyes are on the majority. It is the majority after all that makes the nation. If the Catholic majority is drifting farther and farther from Catholic influence during its most impressionable period, how much will it contribute to the better and finer Americanism of the morrow? Criminal statistics hold the answer.

The United States in Europe

LECTURES delivered by distinguished foreigners and by American politicians, to show that American aloofness is responsible for the present chaotic conditions in Europe, are not well received in this country. Europe, not the United States, was responsible for the war. Perhaps war was inevitable, but the inevitability came from causes with which we had no connection. When our time arrived, we went to war with no thought either of revenge or conquest, and as for our record of disinterestedness and charity since the close of hostilities, it has no parallel. We have been generous, even lavish, in money, in credits, in food, and in counsel. One glance at the American relief centers in Belgium, France, Germany, Austria, Poland, Russia, Greece, Italy, Syria and Turkey; one thought of the vast sums expended for the aid of suffering people by the American Red Cross, the Knights of Columbus, the Y. M. C. A., and the American Quakers, to mention only the chief among some forty or fifty groups, furnishes ample proof for the assertion that no other nation in the world has ever given with so little thought of private or of national advantage.

As for "isolation," there has been none. Even before the Armistice was signed, American money for the relief of European distress began to flow across the sea. The story is recounted in no Pharisaic spirit. We humbly

thank Almighty God that, spared the greater horrors of war, out of our comparative abundance we were able to give generously to our stricken brethren, German and French alike, in devastated Europe. But the recollection of what we have done is a proper foil against the efforts of those Americans, few but loud, who are never happier than when they have proclaimed some new shortcoming, real or fancied, in their own countrymen.

That a remission of the war-debt or a deeper participation by the United States in European politics would establish peace in Europe is questionable. The hostilities which make Europe a theater of continual war are too deeply rooted in centuries of distrust to be destroyed by even the most skilful financial operation. Following the remission of the debt, would the century-old dislike which England bears France, disappear? or would France at once exhibit a tender solicitude for the welfare of Germany? Simple souls who believe that a few Americans, seated at a table in some European capital, could refashion a new Europe, free from all hatred and mutual distrust, need only consult the history of European diplomacy to find a long story of prejudice, of hatreds, and of ambitions as yet unsated. But England and France, as Congressman Madden, of Illinois, has well observed, have sent us no invitation to tell them what to do. They realize that the solution for the problems of Europe must be initiated in Europe. In this, they are correct. A nation must be sufficient for itself, in this respect, or cease to be a nation.

When stricken nations call for help, the American people will never remain "aloof." That is shown by their history. But at the present moment, we shall probably serve humanity best by cultivating friendly relations with all nations, and by so regulating our own internal affairs as to give the world an example of the superb possibilities of a government sustained by a people who hate war and abhor conquest.

The Returning Tourists

THE American tourist is homeward bound. He has been to the Old World and learned a great many things. If he is a true American he will return to his country appreciating it more than ever. If he is a diluted American he will remember only the defects of America and the virtues of Europe. There are very few tourists however of the diluted American class. Too many of them belong to the spread-eagle brand. They are shouting Americans and they do America more harm in a few months abroad than America's enemies can do in years. They rush into a country, proud of its ancient traditions, and proceed to tell everyone how absurd these traditions are. "We do not do things this way in America. Why do you?" They are really ignorant people who have been fortunate or unfortunate enough to make enough money to travel on, and the countries they visit take their money and laugh at their ignorance.

There are Europeans too who visit America. They are very much like the spread-eagle American tourist. The only difference seems to be that the European who indulges in the amusing art of criticising America gets paid for so doing. He not only lectures in America but lectures Americans, and they are simple enough to give him good American money for so doing. Then he returns to Europe, writes a book on America, after having seen the country from the lecture platform, and his book is bought by people who want to read all about themselves, by a European who has been good enough to gallop about the country at their expense.

European visitors to America cannot learn much about America from the lecture platform. Nor can American tourists learn of the condition of Europe from the porches of hotels or the tops of busses. To know a people you

must live the life of a people, and that takes a long time. Indeed Americans who have never left their native shores but who have studied the history, art, literature and religion of foreign countries know much more about them than their money-advantaged fellow-citizens who get nothing but a merry-go-round view of the nations they visit. Travel is a great advantage if it is sane travel, but a greater advantage still is to think the thoughts of a people. That is the first step in understanding a people. Travel is helpful towards this but not necessarily essential to it. If we had more Americans trying to get the mentality of Europe, and more Europeans striving to get American mentality, we would have much more of mutual understanding. Merry-go-rounders and lecturers can never give us mutual understanding and yet this is the basis of international friendship that is a genuine safeguard for world peace.

Literature

Literary Renaissances and Nationality

TO discuss a literary or art movement, you should be an accurate observer and a judicious critic, but to comprehend thoroughly a literary or art renaissance, you must be a historian and a philosopher. Cause and effect, parent and offspring, generation and inheritance and the numerous analogies for birth which the modern biological sciences afford, beckon you alluringly on into attractive but mystifying ways. At the very outset a difficulty occurs: When did the rebirth take place? Even the literary movement which was the first to be called "The Renaissance," has yet received no fixed birthday. And when exactly did the Periclean age begin, or the Augustan or the Silver Age of Latin or the Second Sophistic? Gorgias's arrival from Sicily in Athens is sometimes taken to date the First Sophistic, yet Tisias and Corax preceded Gorgias and it would not be hard to find most of the Gorgian figures in Homer. Taking Ernest Boyd's volume, "Ireland's Literary Renaissance"—(Revised and enlarged edition, 1922)—as one of the latest discussions of renaissances, we find the same uncertainty and arbitrariness.

A renaissance is a wide and continued movement, operating through a people. There must be an adequate cause for the large scale of such an effect, and history teaches that a renaissance is closely associated with national movements. Homer's poems are nationalistic, as are Hebrew literature and all the great literature of Greece. Virgil and Horace are the flower of Rome's imperialism as Cicero was of republicanism. The ages of Dante and Cervantes, the age of Elizabeth and of the Grand Monarque, every literary age, is born of throes in the national spirit. So it is with Ireland's literary renaissance.

Its chief and latest chronicle loves nationality but hates nationalism; and yet is not nationalism, nationality in

politics or government, just as Celtism is nationality in literature, or is not nationalism the theory; nationality the fact? Standish O'Grady and his work may suffice as an arbitrary point for the Anglo-Irish Renaissance, but even Boyd goes back to Ferguson and Mangan. A progeny of artists supposes a public educated to welcome them. That public has been long in preparation. Father "Matt" Russell, whose *Irish Monthly* celebrates this year its golden jubilee, by his wonderful personality developed writers and readers. Oscar Wilde and William Yeats and Katherine Tynan and Farrell and Sheehan and Sigerson, father and daughters, and a host of others appeared in the columns of the *Irish Monthly*. With them were their immediate predecessors, the writers of the *Nation*, the generation of Mitchell and Davis, of the Young Ireland party, educated by O'Connell and, as in every movement, outdistancing their teacher. It is customary to ignore or belittle Moore with that easy disdain with which Tennyson, Longfellow and other popular poets are treated by the litterateurs, but Moore was the cosmopolitan voice of the exiled Celt in the great exodus of the nineteenth century. Moore has but little Celtic twilight. One of his earliest teachers was Anacreon, who taught him love-lyrics with some of their conventions and conceits, but who also gave him clarity. Celtic nationality, however, Moore did have. It is remarkable, after all, how many of Moore's poems are filled with Ireland's past and Ireland's sorrow. He is far more national than Burns, and even where he is "commonplace," which is not everywhere, his thoughts were linked with ancient melody. When the Irish all over the world were forgetting their language, they did not forget their traditions or their nationality, because Tom Moore took the "harp of his country," "mute on Tara's walls," and hearkening to her

Minstrel Boy, Erin did "remember the days of old." Robert Emmet told Moore he would like to lead an army of Irishmen to the air of "The Little Red Fox." Well, Moore put the words, "Let Erin remember" to that air, and who can number the hosts around the world he has marshalled behind his music and song?

The Celtic melancholy manifest in Moore was everywhere in Gerald Griffin. Lover and Lever, following the lead of Richard Milliken and Maginn, specialized in Celtic humor and invented for the world the "Stage Irishman." Prout gave him Gaelic wit and classic associations. Mickey Free and Handy Andy are exaggerated types of Irish humor. They are caricatures, as Synge's Playboy is a caricature in another direction, creations, all of them, whose traits can be found in real life, but in literature they are isolated, exaggerated into personages and presented as incarnate mirth or incarnate recklessness or superstition or what not.

National spirit will bring about a renaissance, especially if wedded to national subjects. Such subjects are necessitated by the artist's public and are inspirations to the artist who is sensitive to nationality. The fact is evident, as a glance at all literatures will show, that though national subjects are not exclusively found in literary revivals, they predominate. Even such cases as Milton's epic are not exceptions, because the Bible had for his contemporaries the familiarity and force of national traditions. "Harking back to the past" is, according to Stevenson, a characteristic of all great literary movements. Percy's "Reliques" and Macpherson's "Ossian" were forerunners of the causes of the Romantic Movement. In Ireland, as in Scotland and in other countries, national subjects called for expression by the national writers.

This going back to the ballads of the people reveals another subject matter of literary revivals. The Celtic Renaissance was following Greek revivals when it went to the people. Synge and Padraic Colum and Lady Gregory put the peasants into their plays, as Moore put the peasant's melody into song. Greek epic, drama, lyric and pastoral were originally of the people, and their transformation into poems of literary art marked revivals. The sonnet was once a song of the folk people. Its fourteen lines fitted exactly into some musical setting. Now the sonnet has become a conventionalized art form, enduring for a long time, but soon probably to pass away. The art has become too manifest, and the use of the sonnet for humor will complete the destruction.

National stirring of the soul is the cause of a literary renaissance; national subjects are its material, but its form and mold deserve further treatment.

The particular form in which the Celtic character has expressed itself in this later literary renaissance, especially in regard to the original and native formula of "Celtic mysticism" and "Celtic melancholy" must be discussed in another article.

FRANCIS P. DONNELLY, S.J.

OUT OF WOODSTOCK

As I went out of Woodstock
I stopped to look behind,
For thrushes' songs came after me,
Borne upon the wind.
The lilacs and the roses
Tempted me to stay,
Sending fragrant embassies
To lure me from my way.
As I went out of Woodstock,

Each verdant friendly tree,
Stretching out its kindly arms
Seemed to plead with me!
Dear God! I loved that arched road,
Its cloistral hush and shade;
It seemed to know that I was there,
And listened as I prayed!

Listened in a golden calm
That stilled my fretting heart,
And sympathized so well with me,
I sorrowed to depart.
Since I went out of Woodstock,
O'er miles of road I wind,
But still I stop along the way,
And fondly look behind!

PAUL G. CONWAY, S.J.

REVIEWS

The Life of an American Sailor. Rear Admiral William Hemsley Emory. By REAR ADMIRAL GLEAVES. New York: George H. Doran Co. \$4.00.

This life of Admiral Emory commends itself to Catholics because of the splendid type of Catholicism that this American naval officer portrayed during all his long and honorable career. It gives a personal and intimate knowledge of his life story, and the numerous letters, which he wrote to his wife, vividly present his character. Admiral Emory had three devotions; his family, his country and his Faith. The family devotion, because it is sacred, is not brought out prominently in the book, but can be easily inferred from his letters to his loved ones. For the welfare of his country, which in Emory's mind included the welfare of the least citizen, the Admiral gave his best. With the utmost skill and daring, he cruised through the treacherous ice fields of Baffins Bay for the relief of the unfortunate Greely Expedition; and for several years he kept his ship in the Bering Sea and the Alaskan waters, braving hurricanes, fogs, snowstorms, and ice floes in order to safeguard American sealing rights and to protect the American seamen who had to toil for a livelihood in those dangerous seas. Religion was an intensely practical force for the Admiral. One of the finest things that has been related of him was the protection he gave to the missionaries and the nuns in North China, whose missions and convents lay in the path of the Chinese and Japanese armies in the Sino-Japanese War. The sterling faith of the Catholic that he was, is well shown in the following letter, written while he commanded one of the divisions of the fleet that went around the world:

Callao, Peru, Feb. 26, 1908.

The enclosed note will show you why I am going to Lima tomorrow. I am the only officer of high rank belonging to the Church and I think I ought to go to show particularly that it is not true, which many assert, that the Catholics are only found among the enlisted men. . . . We have sixteen million Catholics now in the United States. In our fleet of twelve thousand men, we have about five thousand. As we are united and this festival is for Catholics, I have determined to go.

Deeds rather than showy piety is said to be a characteristic of American Catholicism. Admiral Emory was an ideal American

Catholic. This is a book for Catholic laymen, and especially for Catholic college men. M. P. H.

The Medicine Man. By JOHN LEE MADDOX, PH.D. New York: The Macmillan Co. \$2.25.

"You can sell anything to the people of Broadway," was said by one who had watched the hucksters peddle their gewgaws to the admiring throngs of Old Gothamites. Therein you have, at least in part, the secret of the medicine man who, consciously or unconsciously, plays upon the credulity of human nature which is the same fundamentally among the Amazulu, the Ojibways, the Thibetans and the Manhattanese. Of course, there are other factors that go to the making of a medicine man whose office is frequently both kingly and priestly as well as medical. The story Dr. Maddox tells is a sad commentary on poor human nature bereft of a carefully transmitted revelation, though the writer, in chapter iv, does rehabilitate the medicine men who are claimed to be sincere if the profession be regarded by and large. As to the cures effected by their weird incantations and at times distressing medicines, these are either the result of therapeutic herb and root or are due to "reflex action according to the law of suggestion" (p. 175). But, despite the assertion of Dr. Maddox on the page indicated this will not explain away the miracles of the Christian dispensation. It is unfortunate that the learned writer should at times make unpleasant comparisons between these poor benighted "shamans" and Catholic priests, and should quote the words of Sacred Scripture in ways a believer will take amiss. Though Dr. Maddox has given us a learned work, he has not clearly marked off religion as the personal acknowledgment of a personal God and gives the reader too much of the atmosphere of evolutionistic religion. F. P. LEB.

Duty to Civilization. By FRANCIS NEILSON. New York: B. W. Huebsch. \$1.00.

American Foreign Commerce. By AYARD LONGLEY BISHOP. Boston: Ginn & Co. \$3.00.

In the former of these books, Francis Neilson has contributed to the historical student's research fund a strong, though brief, condemnation of secret diplomacy and war-propaganda, together with their effects on the destruction of property and human life. Mr. Neilson repudiates the triple charge brought against him: the charge first of "apologizing for Germany," secondly of "discrediting Great Britain," and lastly of misusing "free speech." After an able defence which completely clears him of this three-fold accusation, he proceeds to lay the blame for the World War where it belongs, namely, on seriously conflicting economic conditions unwisely and most selfishly misrepresented and distorted by the chicanery and often wilful deception of Europe's diplomats, whose policy at last plunged the whole world into war. His book is well worth a close and careful study.

The second book, "American Foreign Commerce" is a simple and logical study of the elements entering into the export and import trade between our own and foreign countries. The need of reciprocity is stressed, and the advantages to be gained through visualizing ways and means by which the purchasing patron of another nation may discharge his obligations to us by other means than by the mere delivery of cash, are fully explained. This book is filled with useful information and wise suggestions. M. J. S.

The Soul of Woman. By GINA LOMEROSO, M.D., D.L. New York: E. P. Dutton & Co. \$3.00.

Between this essay, the work of a specialist who has won distinction as a patient investigator of medical and social problems, and a simple story of American home-life written some fifty years ago by a New England spinster, there are many points of contact. In fact, it would be nearer the truth to say that the underlying thesis of "Little Women" and "The Soul of Woman," is identical.

Louisa May Alcott was obsessed with the idea that since the normal home was the foundation of society, and since only a good woman could make a normal home, it was the duty of every girl to prepare for the vocation of home-making, or, failing that, for a career which never wandered far from the old fireside. Woman who aspired to find the fullest measure of happiness and usefulness outside the domestic sphere, she held the bane of the race. Clearly she was intoxicated with the *Zeitgeist*, the hopelessly mid-Victorian morality of "Be good, sweet maid, and let who will be clever," a morality easy to laugh at and impossible to refute. It is, then, almost amusing to note the agreement of Dr. Lombroso, daughter of the criminologist whose bizarre theories were discredited but yesterday, and wife of the historian Ferrero, with the homely morality of Kingsley and Alcott. In intelligence, sober detachment, and a sense of justice, she believes man to be woman's superior; but in the qualities which make home life possible and stable, and because of which our domestic world revolves on its axis a trifle less creakingly, it is her opinion that woman is man's superior. Probably she weakens her case by continually insisting upon this intellectual inferiority. What she really means, as is clear enough from her exposition taken as a whole, is that woman's chief work in the world is not to be intellectual, but to be motherly, and she admits that if a woman cannot be a wife and mother, she can exercise her womanly qualities with at least an equal profit to herself and to society, as a daughter in the home, as a teacher, or as a nun. Here and there is found an expression, or even a position, which may offend the learned ears of the specialist in ethics or social science, but on the whole the book contains a needed antidote to the feminism which in many and sometimes unsuspected forms is wreaking havoc in the social and moral world. P. L. B.

Books in Black or Red. By EDMUND LESTER PEARSON. New York: The Macmillan Company. \$3.50.

In his love of books for their own sake, it seems reasonably certain that Mr. Pearson yields not to Chaucer's clerk, whose predilection furnishes both text and title for the present work. And out of the abundance of his knowledge on this subject, gained in years of experience in library work, he has given us a most interesting and fascinating book—one that may be taken up to while away a leisure hour or fill in profitably a few spare minutes, while there is danger that, when once begun, it may lead the reader to forget even the most important engagement. It is about books, but is in no way bookish. There is no attempt at literary criticism. The dozen chapters which compose the volume treat in a pleasing, desultory fashion of curious and unusual books and of the literature that was current and interesting forty or more years ago. They are enlivened by a whimsical humor, where-with the author seems to be richly endowed, and through them all runs a vein of delicate satire. J. A. T.

The Art of Debate. By WARREN C. SHAW. Boston: Allyn & Bacon. \$1.40.

If the demand for books on debate is really galling the kibe of prolific supply, we suspect that the majority of purchasers are buying in the Micawber-like hope that something might turn up. The tradition in this field of study was set in the last century by Baker's "Principles," and the endeavor of most subsequent writers was to reduce this work to the ordinary needs of teacher and pupil. We have thus been long in need of something new, something more in line with advanced pedagogical ideas. Mr. Shaw has had twenty years experience with matters debating, and it is, therefore, not surprising that he has been able to write an up-to-date manual on this subject, filling out 450 odd pages without stuffing. The method of development is the old and certainly the best one of definition and example, but the definitions are applied more analytically than in most works, and the examples, both positive and negative, more abundant and telling. At the

beginning of chapters new matter is correlated with the old, and the nuances of synonymous terms traced in a most clear and satisfying manner. We might find fault with the distinction made between argument and reason, but for practical purposes it matters little. A chapter entitled "Surveying the Proof" abounds in clever analytical diagrams; another on strategy exposes a subject hitherto left untouched; and thirteen pages are devoted in an appendix to a suggested course of study. We believe that in Mr. Shaw's book something has at last turned up. H. R. M.

The Fun of Knowing Folks. A Book About You and Me. By FRED C. KELLY, with a foreword by SAMUEL BLYTHE. Chicago: A. C. McClurg & Co.

A short time ago there was an epidemic of "Mirrors" in the literary output. Mr. Kelly's handy little volume is not quite in this class but it might be set down as a sort of hand-glass reflecting that ever desired gift, the ability to gage how other people see us. The description is in the terms understood by everyday people, in everyday life, marked by keen insight and pleasant humor. A self-portrait is shown the average man and woman, and at the end Mr. Kelly claims that "broadly speaking" most representatives of this much-abused species known as human beings are likely to prove interesting. Indeed many of them are "Very Nice People." T. F. M.

BOOKS AND AUTHORS

Memoirs.—Few men in our day have had so varied as well as so distinguished a career as Dr. Maurice Francis Egan, poet, editor, teacher, diplomat, historian, critic, essayist. Now looking back over half a century of the activities so diversified a life presents, he has compiled a volume of Memoirs that Doran will publish early in the fall. If not an actual participant Dr. Egan was behind the scenes during most of the events, social, political and literary that occurred during the period cited. He has never been addicted to sensationalism, therefore no "startling revelations" may be anticipated, but a delightful retrospect on men, manners and methods of the era from the reconstruction period after the Civil War to the present is likely to fill the pages of the book.

English Text Books.—Of the making of books on English there is no end, but three manuals, lately published, deserve special attention. "Constructive English" (Ginn, \$1.28), by Francis Kingsley Ball, is a practical handbook, easy to wield, orderly in arrangement, a *vade mecum* for the writer and speaker. It must find a place in every reference library. "English Study and English Writing" (Heath), by Henry Adelbert White, has more of the text book form. Good exercises abound and the principles are clearly given and interestingly explained. "Composition and Rhetoric" (Ginn), by William M. Tanner, must receive special commendation for its treatment of oral composition. The book inclines to the practical rather than to the literary point of view.

Prohibition.—Lovers of the Constitution, a faithful, although diminishing tribe, supposed that the Eighteenth Amendment removed Prohibition from the list of mooted questions. But they have been disappointed, as will appear from three signs. The first is the grave perturbation of the politician at election time. Confronted with the question, "Shall the law be enforced?" these *de facto* leaders of the people forthwith put an ear to the ground and ponder long before venturing upon an answer, which, in every case, is dictated by the moistness or aridity of the immediate environment. The second is to be found in the advertisements of the department-stores. More sanctified sections of the

country may present a different custom, but in New York these shops announce at least once a week a special sale of hip-pocket flasks, objects assuredly not intended for holy water or *eau de cologne*. The third is the flood of books contrived along the general lines of "The Eighteenth Amendment" (P. P. Mulligan, \$1.25), by David Murphy, or "The Rise and Fall of Prohibition" (Macmillan, \$2.00), by Charles Hanson Towne. Both books are mildly amusing, and each evinces a decided opposition to Mr. Anderson and all his ways and works. Unfortunately, neither can be recommended as a serious discussion of the Eighteenth Amendment, and of the many problems which have arisen since the adoption of the Volstead law.

Research Studies.—It used to be generally asserted and commonly believed that the Latinity of the early Fathers was only a decadent form of the language used during the golden and silver age of Roman literature. A more intensive study of patristic writings is dispelling that notion and possibly preparing the way for an inclusion of Christian models with the pagan masterpieces in our school curricula. "A Study of the Vocabulary and Rhetoric of the Letters of St. Augustine," by Sister Wilfrid Parsons, A.M., and "The Syntax of the De Civitate Dei of St. Augustine," by Sister Mary Columkille Colbert, A.M., are doctorate dissertations submitted to the Catholic University of America. In the very interesting introduction to the former work, Sister Wilfrid discusses the development of African Latinity, and supplies sufficient data of St. Augustine's education and correspondence to clarify her subsequent study. Her aim in the dissertation is to codify the Augustinian peculiarities and preferences in the choice of words, and his characteristic use of tropes and figures of speech and rhetoric. The work is most scholarly and thorough, and could not have been completed without the greatest skill and patience joined with a thorough knowledge of the earlier and later Latin authors. Sister Mary Columkille subjects the Latinity of St. Augustine, as found in the "De Civitate Dei" to an equally minute syntactical scrutiny. With infinite care and erudition she has cataloged and numbered his compliance with and variation from the accepted rules of classical grammar. In her summary, she concludes that St. Augustine comes nearer to classical requirements than any other writer of the same period.

Travel.—The wanderlust, a repressed emotion in the lives of most people, may be partly sated by viewing other lands and other peoples through the eyes of modern Ulysses. "Swinging Lanterns" (Appleton, \$2.50), by Elizabeth Crump Enders, transports the reader to China, vast and unfathomable. The author claims "neither authority on the distraught political situation of the country, nor upon its profound religious beliefs," but professes to recount just a story of what she has actually seen in traveling through the land. The narrative of her journeys, captivating in itself, is made doubly interesting by the personal element which gleams through it.—"Spain in Silhouette" (Macmillan, \$3.00), by Trowbridge Hall, is noteworthy because of its poetic imagery and vivid pen-pictures. But one cannot help but regret that these silhouettes are sketched by a person who is evidently looking in from the outside and is not atune with the people he portrays.—"Adrift on the Amazon" (Scribner, \$2.00), by Leo E. Miller, is a boy's book of adventure, highly improbable, but replete with thrills. Among other features highly to be commended, is the art by which a large amount of natural history is skillfully woven in with the thread of the story.

Juvenilia.—With hearts overflowing we thank Gabriel Francis Powers for his sketch of the "Little Soldier of Christ" (Ave Maria, \$0.25). The little hero, in the brief span of seven years, shows to us age-old wanderers a glimpse of heaven, to obtain which

we must become as little children. The mother's story of this real boy who so loved Jesus in the Blessed Sacrament that he must needs go home to heaven, is one that will thrill the hearts of all.—For a story that will hold the young and old from start to finish we recommend "Lil' Lady" (Ave Maria, \$1.00), by Mary T. Waggaman. "And a little child shall lead them" could well be a sub-title of this latest book by one of our foremost Catholic writers. How well the author understands the hearts of children was never better exemplified than in the present volume.

In language as quaint as it is beautiful, James Stephens in "Irish Fairy Tales" (Macmillan, \$3.00), tells the legends of the second century cycle of Irish folk-lore. Even the Olympian, when he opens the book, is like Becfolia who "stepped out of the palace and out of the world, and the second step she trod was in Faery." There is Tuan Mac Cairill, who came to Ireland shortly after the flood and "no man knows whether he still keeps his fort in Ulster." There is Fionn, the hero among heroes, who was trained to savagery among the women and who knew all that was happening by placing his thumb under his "Tooth of Knowledge." Fiachna Finn, the King, with his whole army, roosted in the trees through fear of venomous sheep until he was delivered by the dog with a mouth "that opened like the lid of a pot." If any man doubts of these and other sundry characters, such as the Hag of the Mill whose "nose was all covered with whiskers," he has but to look and be assured by the colored illustrations of Arthur Rackham, who must have onetime traveled in the world of the Shi.

Fiction.—There is a perceptible atmosphere of constraint, as well there should be when an author unfortunately discusses such topics, in Margaret P. Montague's "Deep Channel" (Atlantic Monthly Press, \$1.90). The book is undeniably well written, but leaves no permanent impression of reality and lacks vivid characterization. The pleasure of Fielding and Thackeray is not given to every novelist, yet, as Punch says, the book will pass the day "until it's time to eat, or go to bed, or what not."

A silly, sensuous story of a woman's battle to hold her own against all rivals by force of her physical charms is told in "Race" (Covici-McGee, \$2.00), by A. L. Samms. There is neither artistry, interest nor cleverness in the author's very tiresome account of very tiresome people. The paper and ink in the book may be of some worth, but they might have been put to better use.

It can hardly be said that Seymour van Santvoord in "Octavia, a Tale of Ancient Rome" (Dutton, \$2.50), has the gift of Lew Wallace or Sienkiewicz in making the life of Rome real to the modern reader. Those familiar with the classics will be delighted to find that the author has endeavored to follow closely the lines of accurate history; those who are not acquainted with either Roman literature or history may gain much information from the novel.

An autobiography, which the author calls "creative," but which might better be described as pitiable, forms the subject matter of Evelyn Scott's "Escapade" (Seltzer, \$3.00). A fugitive from the established society which she scorns, bravely though morbidly enduring physical pain, insanely proud of herself, loving only two or three while she expresses bitter hate of the rest of mankind and of all morals and religion, the author is, in miniature, a tragic example of what the modern extremists would make of the world. She squanders her undoubted power of scene painting and colorful narrative in recording trivial, nauseous nonsense.

Foreign Magazines.—Father Thurston leads in the *Month* with some reflections on a notable factor in mystical experience, "Pithiatism, Otherwise Called Hysteria," which shows how careful the Church is in giving judgments on the miraculous and on cases of a mystic's personal holiness. "The Teaching of 'Sex-Hygiene,'" by H. Davis, offers a very practical instruction, and

"The Conversion of Russia," "Is the Rationalist Reasonable?" and the usual Miscellanea and Topics are other items of an entertaining content. Among the Miscellanea is evidence that James II was really so modern that he had a publicity-agent as early as 1687. He also inspired the publication of the first "review" with the title, "The Universal Historical Bibliotheca," which "was probably edited by one of the Jesuit Fathers in London, and criticized books published in all languages."

The Pope's Encyclical letter on St. Thomas, and a sympathetic memoir, by Edith Cowell, of the lamented Dr. Adrian Fortescue; "The Anglo-Catholic Congress," by Vincent M. Nabb, O.P., are among the attractions of the ever finely printed pages of *Blackfriars*. In the *Irish Monthly* the reader will find variety ranging from contributions on "Rural Libraries," "The Tradition of Teaching the Catechism" and "Alfred Nobel and the Nobel Prizes," to appreciations of "The Mother of a Poet—Madame de Lamartine," "Father Matthew Russell—Editor and Friend" and "Father Richard Conway, S.J. (1573-1626)"—The New York *Truth Teller* (April, 1825), was the forerunner of our modern form of Catholic weeklies. Its inception was inspired by William Eusebius Andrews, Bishop Milner's literary factotum in London, during the early agitation of the Catholic Emancipation Act. The first issue reads like a New York edition of a London namesake. An interesting story of "A Century of Catholic Journalism" in *Catholic Truth* recalls this incident. "Wapping Old Stairs," "Mussolini and the New Democracy," and "C. T. S. Authors" are part of the appeal the London Truth Society makes for readers of its monthly.

BOOKS RECEIVED

- D. Appleton & Co., New York:**
Cures. By James J. Walsh, M.D. \$2.00.
- Atlantic Monthly Press, Boston:**
The Road Away from Revolution. By Woodrow Wilson.
- Benziger Bros., New York:**
The City of the Grail and Other Verses. By Henry Rope, M.A. \$1.25.
- Bobbs-Merrill Co., Indianapolis:**
The Hawkeye. By Herbert Quick. \$2.00.
- Covici-McGee Co., Chicago:**
Race. By A. L. Samms. \$2.00.
- Diocesan Bureau of Social Service, Hartford:**
Third Annual Report. From May, 1922, to May, 1923.
- Dodd, Mead & Co., New York:**
The Life of the Scorpion. By Jean Henri Fabre. \$2.50.
- Duffield & Co., New York:**
Whatever Gods. By Maurice Samuel. \$2.00; A Mediterranean Mystery. By Fred Wynne. \$2.00.
- E. P. Dutton & Co., New York:**
The Gleam. By Sir Francis Younghusband. \$5.00; Musical Competition Festivals. By Ernest Fowles. \$2.00; The Lunatic at Large Again. By J. Storer Clouston. \$2.00.
- B. Herder Book Co., St. Louis:**
The Prioress's Tale. By S. D. Collingwood, B.A. \$0.40; Betrothment and Marriage. By Canon De Smet, S.T.D. \$3.00; Statutes of the Diocese of Crookston. Promulgated at the Diocesan Synod held September 20, 1921, by the Rt. Rev. Timothy Corbett, Bishop of Crookston, Minn. \$1.50; Father Tim's Talks. Vol. IV. By C. D. McEnniry, C. SS. R. \$1.00.
- Houghton, Mifflin & Co., Boston:**
Lonely Furrow. By Maud Diver. \$2.50; Irish Sport of Yesterday. By Major A. W. Long. \$4.50.
- Loyola University Press, Chicago:**
Institutiones Dogmaticae in Usum Scholarum. Tommas V. Bernardus J. Otten, S.J.
- Macmillan Co., New York:**
French Literature During the Last Half Century. By J. W. Cunliffe and Pierre de Bacourt. \$3.00; Poems from Punch. 1909-1920. \$2.50; Co-Operative Democracy. By James P. Warbasse. \$3.50; The Life of Christ as Represented in Art. By Frederick W. Farrar, D.D., F.R.S., \$2.50.
- McGraw-Hill Book Co., New York:**
Germany's Capacity to Pay. By H. G. Moulton and C. E. McGuire; How to Think in Business. By Matthew T. McClure.
- The Paulist Press, New York:**
A Sociologist in Mexico. By Right Rev. Francis Kelley, D.D., LL.D.; The Divinity of Christ. By Rev. James M. Gillis, C.S.P.
- Frederick Pustet Co., New York:**
The Starlight of the Hills. By Jason Rolfe Strong. \$1.75.
- G. P. Putnam's Sons, New York:**
Reactionism: The Science of You. By John D. Boyle.
- Charles Scribner's Sons, New York:**
Evolution and Religion. By Henry F. Osborn. \$0.75.
- Thomas Seltzer Co., New York:**
Escapade. By Evelyn Scott. \$3.00.
- Frederick Stokes & Co., New York:**
The Complete Photographer. By J. Child Bayley. \$5.00.
- The Stratford Press, Boston:**
In the Organ Lofts of Paris. By Frederic B. Stiven. \$1.00.

Education

First Aid for Parents!

ALL that I am," wrote our greatest American, "all that I hope to be, I owe to my angel mother." Years before Lincoln had knelt at the bedside of his dying mother, a gentlewoman by God's own touch if not by the tawdry canons of the world, to listen for the last time to the voice which had always brought him happiness and light. "My son," she gasps, "I am going away. I know you will try to be good and obedient. Love God and try to live as I have taught you." When mothers forget to teach their children, as Nancy Hanks, poor, almost illiterate, continually struggling against the hardships of a rude frontier, could find time to teach, what is there between this world and the abyss?

From the poet and the historian we know the supreme importance of good fathers and especially of good mothers. What the clergy and social workers are telling us of the ruin that comes when fathers and mothers forget the solemn responsibilities which God has laid upon them, we may forget only at our peril. When at a recent meeting of child-caring associations in New York, Mr. Arthur Somers, formerly president of the Board of Education and now chairman of its finance committee, singled out as the first move toward better things "the reconstruction of the home," he did not specify what was even more fundamental, but he spoke a truth that cannot be too strongly emphasized. Without good homes our best efforts toward social reform are as the crackling of thorns; with normal homes, they will not be needed. "The responsibility is in the home—with fathers and mothers. Until we realize that, we shall be able to do little or nothing." But, as Mr. Somers would agree, better prevention than an attempted cure; better homes protected against disintegration than feeble attempts to put together what is left of a home that has been wrecked.

But the responsibility of which Mr. Somers spoke comes with especial significance to Catholic fathers and mothers. If they know their religion and practise it, they are aware that to care for their children is not merely a duty which they owe society. It is a duty imposed by Almighty God Himself. The authority of father and mother is not a grant of the State. It comes from God in Whom is all authority. The child is not the property of the State, nor even, strictly speaking, of his parents. He is God's property, for he comes from God and is destined to return to God. For a brief period he is a sacred trust, given in care of his parents. It is their duty to guard him, to train him, and in the end to render an account of their guardianship. What genuine Catholics have always realized, has been expressed by the Church in the Code of Canon Law:

Canon 1113. Parents are bound by a most grave obligation to provide to the best of their ability for the religious and moral as well as for the physical and civil education of their children, and for their temporal well-being.

Canon 1372. §1. From childhood all the Faithful must be so educated that not only are they taught nothing contrary to faith or morals, but that religious and moral training takes the first place.

§2. Not only parents, as in Canon 1113, but all who take their place, possess the right and grave duty of providing a Christian education for their children.

From these Canons, three truths are clear. First, the duty of parents to provide for the welfare of their children binds under serious sin; second, in the education of the child moral and religious training must take the first place; and third, the right and duty to provide a Christian education for the child pertain primarily to the parent and to those who take the parent's place.

But how are these duties to be fulfilled? The first school of the child, and the most important, is the home. The welfare of the nation and, humanly speaking, the preservation and spread of virtue and religion, depend upon the lessons which come from a good mother's heart. What the child learns in the sanctuary of the home from the instruction and example of his parents strikes deepest, and what first touches his opening intelligence is calculated to shape and direct his whole life. Yet, as is also clear, particularly in the stress and strain of our busy modern life, very few parents can give the child that complete education, indicated by the Code and admitted as necessary, if the child is to take his proper place in society. Perhaps it may be said, without unduly discounting the social values of the common school, that the home is the ideal school, but it is an ideal rarely possible of attainment. Hence in every country we find the custom of delegating parental authority for this purpose to the school.

But to what school?

Let it be remembered that the school acts as the delegate of father and mother. But Catholic parents, bound as they are to give their children an education in which religion has the first place, may not lawfully delegate their authority to a school which holds that religion has *no* place in education. Should they presume to do so, they would be guilty of grave dereliction of duty. In other words, they would commit mortal sin, and should they unhappily persist in this sin, they are debarred from the Sacraments. Hence Catholic parents must send their children to a Catholic school, for it is only to the Catholic school that they may lawfully delegate their parental authority. Therefore, to quote, again, the Code of Canon Law:

Canon 1374. Catholic children must not attend non-Catholic neutral or mixed schools; that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils.

There is nothing new in this legislation; it simply outlines what Catholic parents have always understood to be their duty. Catholic children must not attend the public school because in the public school they cannot obtain an education in which "religious and moral training takes the chief place." If in a given case special difficulties occur,

parents may not assume that the child may attend the public school, nor is decision reserved to the parish authorities. The law is plain: "It is for the Bishop of the place *alone* to decide." The matter is so grave that the Church restricts judgment to one chosen by the Holy Ghost to rule the Church of God. Nor can attendance, even with episcopal permission, be approved. At best it can be but "tolerated."

Parents should be so alive to the evils of the day and the multiplied difficulties of protecting their children, as to welcome the aid given by the Catholic school. Unfortunately, however, some may be inclined to prefer the fancied good of the public school to the immeasurably greater advantages offered by the Catholic school. Hence the Church warns them that if they fail in their duty, they may not approach the Sacraments. A clear exposition of this penalty was given nearly fifty years ago (November 24, 1875) by the Sacred Congregation *de Propaganda Fide* in its "Instruction Concerning the Public Schools Addressed to the Bishops in North America."

But all parents who neglect to give their children this necessary training and education; or who permit their children to frequent schools in which the ruin of souls cannot be avoided; or, finally, who having in their locality a good Catholic school properly appointed to teach their children; or, having the opportunity of educating their offspring in another place, nevertheless *send them to the public school*, without sufficient reason and without the necessary precautions by which the proximate danger is made remote: these as is evident from Catholic moral teaching, if they are contumacious, cannot be absolved in the Sacrament of Penance.

It is admitted that the law may sometimes impose great hardships. But that is also true of the Catholic Faith, our most precious heritage. It is not easy to be a good Catholic, yet the difficulties which surround us do not exempt from the obligations imposed by religion. But to truly Catholic parents the Catholic school is not a burdensome necessity. It is their first and most powerful auxiliary, and the training which it alone gives is the most precious legacy they can bestow upon their children.

PAUL L. BLAKELY, S.J.

Sociology

The Winter of Unemployment

THE winter of unemployment with its attendant suffering and cycle of crime is as recurrent as the winter of frost, of snow and of ice. But the uniformity of the two is not necessarily parallel. Some progress has been made in breaking the former, and it is doubtful if we shall again witness a drafted army of over five million unemployed. Valuable lessons have been learned. For example, the distinction between voluntary and involuntary idleness in industrial occupations now admitted by other than social students. Thus the Business Men's Group of the New York Society for Ethical Culture in its Unemployment Program says that this problem under modern conditions can no longer be attributed to personal

short-comings of employes, while a still more hopeful note is sounded in the further declaration that it is incumbent upon the community as a whole to provide against the evil.

Nor is this merely a mellifluous use of words. After stating the general principles that every employer should recognize his responsibility for the steady employment of his workers, and that every industry should be organized to assure such continuity of labor, where an individual employer is incapable of coping with the situation, this group of business men proves its larger sincerity by declaring that the State should regulate its purchases and expenditures so that employment can be created when most needed and should control those long-range improvements which are capable of immediate expansion or contraction according to unemployment needs and, most practical of all, should require each employer and employe to contribute to a common insurance fund to alleviate the condition of unemployed workers in any industry.

This is a step forward, says the victim of unemployment, but still a cramped one. It admits partially the social responsibility of the manager and the duty of the State to enforce the same. Here is decided advance. But the workman claims that the obligation on the part of industry is complete. Consequently the insurance should be paid entirely by the employer. Moreover this should be made obligatory by State law, with due provision against a laborer's slothfulness. A forceful parallel is drawn from accident compensation laws. The social obligations underlying these would never have been recognized by all employers had not the various States used the strong arm of compulsion. The attendant success has been unchallenged. Surely the evils to society consequent upon unemployment do grave injury to social life and limb. Looking at the problem then in the cold light of reason, who is capable of solving it but the compelling power of the individual States? Employers as a body will not respond. Can they be forced, ethically and practically?

Here is the crux of industrial unemployment. The other question, whether the employe should not pay part of the insurance is, according to the laborer's view, to be solved by the parallel of accident compensation laws. These place the full responsibility on the employer and this too by the very nature of the case, for the workman under unemployment laws would always receive less pay than his daily wages and he has no hand in producing idleness. The employer then has the obligation of bearing the entire burden, which however will greatly decrease, just as have accidents under the compensation laws. But all business committees studying this matter, complains the victim of unemployment, are apparently under the command of reasoning as far as this point, but not farther.

As a further illustration, there is the report of the "Continuing Committee" on business cycles. It was called into being by President Harding's Conference of Unemployment to offer constructive recommendations for stabilizing

business and industry and combating involuntary idleness. Its suggestions include the following with which students of unemployment are familiar: collection of fundamental data, larger statistical services, research into economic forces and business currents, control of credit expansion by banks in general, possible control of inflation by the Federal Reserve System, control by business men of the expansion of their own industries, reserving public work projects for times of depression, employment bureaus and unemployment reserve funds. Before considering the last point with which we are principally concerned, the recommendations make it clear that unemployment is recognized as a problem of industry, and that industrial managers have the responsibility of planning continuous employment. Concerning reserve funds "from which the worker may draw during periods of compulsory unemployment," the following are the most forceful words the Committee makes use of: "One of the important methods advocated as tending toward relieving the fluctuations of business. . . . The idea of employer, employe or both contributing during periods of unemployment to a reserve fund under separate or joint control merits consideration. The principle may well be extended." So far, but no farther! It is the same parting of the ways. Theory and practise will not meet.

But if so far, why not farther? again asks the victim of unemployment. Who is to be held accountable for idleness in industry? In most cases and through avaricious seasonal production, it is the manager. Let him or his interests be mulcted by a competent State board and then we shall have fulfilled the recommendation of the Continuing Committee of "planning production in advance and with reference to the business cycle, laying out extensions of plant and equipment ahead of immediate requirements with the object of carrying them out in periods of depression; the accumulation of financial reserves in prosperity." But until legal force makes such demands, the recommendation will go far as a recommendation and no farther.

Theoretically this argumentation of the victim of unemployment can not be refuted except by the doctrine of extreme individualism. The latter's reply is: "Hands off. Let each care for himself. Being a brother's keeper is not good business and very unpractical ethics. The social relationship between employer and employe can not extend to such a personal detail as continuous employment. If the Supreme Court has held that a minimum wage is unconstitutional, it must *a fortiori* say the same concerning your proposition."

Present agitation concerning unemployment laws makes it certain that some day their constitutional status will be determined. Their fate is admittedly uncertain. In the meantime, their advocates can accomplish practical results by cooperating with the dual system of insurance on the part of manager and worker. This bird in the hand is worth possessing. Then too the lessons of thrift, so neces-

sary for all human kind, and the unforced furtherance of the principle of social relationship between employer and employee are this whole movement's by-products that are no mean assets from a practical point of view.

DANIEL M. O'CONNELL, S.J.

Note and Comment

Parental Rights
and the Soviet

THE quotation given by the Moscow correspondent of the N. C. W. C. News Service from an article written by the Communist leader Bukharin contains nothing that we have not been familiar with long ago in our own American Socialist literature. Bukharin wrote:

What has been done to throw off the yoke of religion is all too little. It still remains within the power of ignorant parents to cripple the minds of their children by teaching them religious fables. Under the Soviet power there is freedom of conscience for parents. Freedom for them to poison the minds of their children. The parents force upon the children their own ignorance, and proclaim as truth all kinds of nonsense. One of the most important tasks of the proletarian State is to liberate the children from reactionary influence exercised by their parents.

It is for the State to decide, Bukharin declares, "whether it will allow parents to keep their own children or whether it will take them away, from their parents."

No English Catholic
Political Party

AT the English National Catholic Congress recently held at Birmingham, the plan of creating a political party in harmony with Catholic interests was broached, but met with stern opposition from Cardinal Bourne. His argument is thus briefly given by the English Catholic News Service:

Repeating the solemn warning he gave nearly twenty years ago, Cardinal Bourne said that a Catholic party would be a great misfortune, since if such a party were once in existence, all its inevitable mistakes would be blamed on the Catholic Church.

As the Cardinal pointed out, anything that is done in these days detrimental to Catholic interests in the country is done through ignorance, and not through malice. Which makes all the difference between conditions in Great Britain and certain parts of the continent; where the formation of a Catholic political party is the only defense against a rabid and devastating anti-clericalism. Yet even in France and Spain, where anti-clericalism is not unknown, the Catholic Bishops have spoken out very strongly against anything in the shape of a Catholic political party.

The English Bishops, we are informed, are unanimous in their opposition to the formation of a Catholic political party.

Effects of the
German Collapse

THE unspeakable distress which now exists in Germany makes itself felt also in many Catholic institutions in neighboring States. Thus, to cite but one instance, the Canisianum of Innsbruck counts among its 250 seminarians almost one hundred Germans whose possibility to defray

their own educational expenses is in many instances becoming infinitesimal. While conditions are now far better in Austria than in Germany, prices are at present very high. Where a few years ago a theologian might readily have been supported an entire year on fifty kronen, the minimum requirement, measured in American money, is now one hundred dollars a year. Needless to say we shall gladly continue to forward any donations that may be given for the European sufferers. In Germany the conditions were never so distressing as now. All that was said of Austria in the days of its greatest need is now likely to be repeated and may possibly be intensified in Germany. Yet in Austria, too, as our correspondence shows, Catholic institutions are still passing through a serious crisis, and there is much bitter suffering and deprivation.

Conditions of the Bok Peace Award

CONSIDERABLE attention has of late been directed in the press towards the American Peace Award created by Edward W. Bok. It is based on the conviction that the peace of the world is the problem of the people of the United States, and hence the contest is open to every one who can claim American citizenship, whether by birth or naturalization. Its immediate purpose is that the Senate may have before it next December, or at least early in 1924, a practicable plan by which the United States will be associated with other nations looking toward the prevention of world war. That plan may either be based upon the existing covenant of the League of Nations or may be entirely apart from that instrument, but it must not make the participation of America in European wars compulsory. Organizations as well as individuals are permitted to compete. Half of the \$100,000 offered is to be awarded when the jury selects the winning plan and the other half will be paid when, "in substance and intent," it has met with the approval of the United States Senate, or "if and when the Jury Award decides that an adequate degree of popular support has been demonstrated for the winning plan." These are reasonable conditions. To make possible also the construction of a composite plan four additional equal rewards of \$5,000 each are offered for plans or portions of plans which may be so utilized by the jury fixing the awards. All proposals are limited to 5,000 words and a 500 word summary must accompany every plan. Each contestant may submit but one plan.

Meeting of Students' Mission Crusade

THE Catholic Students' Mission Crusade, whose convention has just been held at Notre Dame, has rapidly swollen in volume and strength like a mountain torrent. In 1917 its first convention was held at Techny. Its strength was then 16 units. By the time of its second general meeting, at Washington University, in 1919, it had grown to 150 units. At its third convention, held at Dayton University, in 1921, it embraced 360 units. This year its delegates

represented 640 senior units and 1,200 junior units, with a total membership of 360,000. "To defend the Cross" was the slogan of the present congress, and its principal aim was the solidification of the organization itself, together with a better education of the crusaders. The number of delegates was 1,500 from forty States, while several hundred additional visitors attended the meetings. Here in brief is the substance of some of the principal resolutions adopted.

1. The production of mission plays and the founding of dramatic clubs are to be encouraged to the utmost. A prize for the best play was offered by the Trinity College Unit.

2. An excellent program of education in mission matters is to be provided. To study the question of educating instructors in mission science and the methods of qualifying students for mission leadership the Executive Committee and the Advisory Board were to meet at the Crusade Castle in Cincinnati.

3. The publication of a monthly prayer leaflet, recommending intentions to be prayed for and bringing short sketches and appeals, was decided upon. It was furthermore recommended to replace the present magazine and monthly news letter by a parish newspaper, while keeping the name of the *Shield*.

Boundless enthusiasm characterized the convention, the ceremonies were of the most impressive kind, important problems were discussed by men of wide experience, and the entire meeting gave promise of immeasurable good to be derived for the Church from this movement, backed as it is by youthful energy and zeal.

A Worthless Argument

ONE of the favorite arguments of human evolutionists has been that of cranial capacity i. e., that the cubical capacity of the skull is an index of intellectual development and mind capacity. Facts and figures have gone so hard against this position that Dr. A. S. Woodward, Keeper of Geology at the National History Museum, declared some time back: "It is quality not quantity that counts." Recently the Berlin correspondent of the *Journal of the American Medical Association* reported on the work of Professor Maurer, the famous anatomist of Jena, and said in part:

Centers that serve bodily functions, if strongly developed, may help to produce a heavy brain, though the intellectual centers may be poorly developed. On the other hand, alongside highly developed intellectual centers there may be poorly developed centers for the bodily functions which will explain why the brain of an eminent man may not have the weight that would naturally be expected.

Plainly then the argument from brain capacity is worth nothing. A small brain might belong to an Aristotle, a big brain to a Dempsey. Hence even though scientists were permitted to examine the skull of *Pithecanthropus erectus*, whose absolute concealment in Dr. Dubois' safe in Haarlem, Holland, is, according to *Science Service* "an international scandal," their findings on its capacity would help us not at all. Yet our helpless public is surfeited with scales of intelligence that grade from lemur up to ape, and from ape to Java man, to Pitdown, to Neanderthal, all based on a disproved argument.